THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VI Philadelphia, December, 1917 No. 3

CONTENTS

	PAGE
What We Must Do for Clergy Pensions	69
The Truth About the Camps	69
A Missionary Calendar	70
Editorials	
The Soldiers' and Sailors' Prayer Book	70
The Appeal of the War Commission	70
Who Are "Employees?"	71
Miscellaneous	
Your Lad and My Lad	71
The Church Farm School	73
Vesper Hymn	76
The Anniversary of Our Bishops	77
The Bishop's Day in Germantown	77
The Church of the Redemption	78
In Memoriam	81
Chaplains' Letters	81
A Soldier's Testimony	82
Educational Notes	85
Girls' Friendly Society	85
St. Gabriel's Mission, Feltonville	86
Germans Who Agree with President Wilson	95
The Church Music Department	88
The News Department	91
The Business Page	84
Confirmation Appointments for December and January	84
The Diocesan Bulletin	85

ONE DOLLAR A YEAR FIFTEEN CENTS A COPY

THE SHELBURNE

OCEAN END, MICHIGAN AVENUE
ATLANTIC CITY, NEW JERSEY

Commanding unobstructed, superb view of Ocean, over green lawn, of One Hundred and Fifty Feet of Beach front. French service

CELEBRATED FRENCH GRILL AND ROSE GARDEN

EUROPEAN AND AMERICAN PLAN

JACOB WEIKEL

GALEN HALL

IN THE MOUNTAINS WERNERSVILLE, PA.

A FIRST-CLASS HOTEL WITH BEAUTIFUL APPOINTMENTS

Fine Table and Baths for Pleasure or Health. Resident Physician. Golf, Tennis and Horseback Riding.

BY THE SEA ATLANTIC CITY

HOTEL AND SANATORIUM

With Superior Table and Service. Baths for Pleasure or Health.

HADDON HALL

North Carolina Avenue and Boardwalk

ATLANTIC CITY, N. J.

Capacity 450 *Open All The Year* *Music*

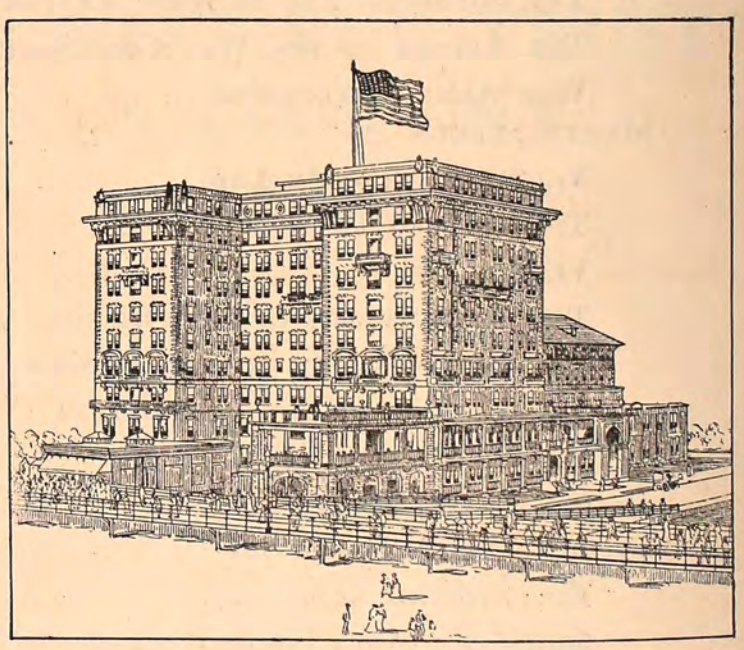
Golf and Yacht Privileges

Sea Water in all Baths

All Sleeping Rooms have Private Baths or Running Water

Many and Varied Automobile Trips from Ten to One Hundred and Fifty Miles

LEEDS & LIPPINCOTT

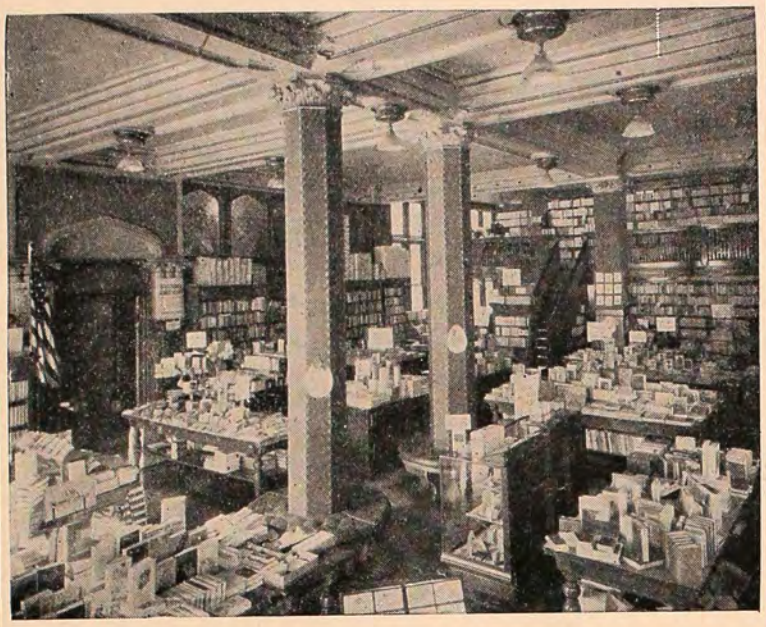


CHALFONTE

ATLANTIC CITY

The Leeds Company

ALWAYS OPEN ON THE BEACH



The Presbyterian Book Store

Witherspoon Building Juniper and Walnut Sts.

PHILADELPHIA

Large, well-lighted rooms on the second floor, away from the noise and dust of the street: easily reached by ample elevator service, makes book buying here a pleasure.

It's an all-the-year-'round Book Store, with a Comprehensive, Up-to-date Stock and an

INTELLIGENT SERVICE

Let us place your name on our list to receive announcements of our new books, etc.

We invite your correspondence, or call Filbert 29-23.

GOSPEL OF MARK

AND ITS MESSAGE FOR TODAY

SPECIAL ARMY AND NAVY EDITION

250,000 Copies of this Book

have been made for our SOLDIERS AND SAILORS

They will be sent **FREE** to Chaplains of Army and Navy by the

American Sunday-School Union

until the funds are exhausted.

Funds are needed for 500,000 copies, and for other literature.

Will YOU Give

$1,000 to put the book in the hands of 20,000 Soldiers or Sailors?

A Chaplain now in France writes:

"May I express to you my appreciation of the generosity of the American Sunday-School Union for supplying me with literature for use among the troops in France? All of this material is valuable, and will be a great help to me in my work as Chaplain."

Other Chaplains write:

"Our men greatly enjoy this literature. . . . . No one can ever estimate the value of these silent ministers that lift men to a lofty plane of thought and life."

"I desire to express to you my heartfelt gratitude. You are doing an inspiring and comforting thing for us. The sailor lads appreciate your loving interest."

"I am organizing Bible classes in each Battery and could immediately use 200 of the Gospel of Mark and its Message for Today. It is by far the best edition I have seen."

"We are greatly in need of reading matter, especially of a religious nature. Anything you can do in this direction will be a real blessing to us."

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street, Philadelphia

The Real Estate Trust Co.

OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

Interest allowed on Deposits subject to check at sight.

Takes charge of real estate, collects and remits incomes.

Loans money on First Mortgage on improved real estate, and on Stock Exchange collaterals at best rates.

Acts as Executor, Administrator, Trustee, Committee, Assignee, etc.

Safe Deposit Vaults. Safes $5.00 per annum and upward.

GEORGE H. EARLE, Jr., President

S. F. Houston, Vice-President William R. Philler, Sec'y

Edward S. Buckley, Jr., Treas. J. A. McCarthy, Trust Offi'r

J. P. MORGAN & CO.

Wall Street, Corner of Broad

NEW YORK

DREXEL & CO., PHILADELPHIA

Corner of 5th and Chestnut Streets

MORGAN, GRENFELL & CO., LONDON

No. 22 Old Broad Street

MORGAN, HARJES & CO., PARIS

31 Boulevard Haussmann

Securities bought and sold on Commission.
Foreign Exchange, Commercial Credits.
Cable Transfers.
Circular Letters for Travelers, available in all parts of the world.

THE

PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

Capital and Surplus $7,000,000

Broad Street Office
Chestnut and Juniper Streets

517 Chestnut Street
Philadelphia

The American Gas Co.

6% Gold Bonds

These bonds are followed by stock having an actual book value well over $7,700,000.

Dividends have been paid on the stock for over 24 years, the present rate being 8%.

Applicable earnings for 1916 were over 4¼ times interest charges on these bonds.

The subsidiary companies operate gas and electricity plants in 50 cities and towns, including a large portion of the gas and electricity business in the suburbs of Philadelphia.

PRICE 97½ and ACCRUED INTEREST

Bonbright & Company

MORRIS WISTAR STROUD, Manager

437 Chestnut Street, Philadelphia

NEW YORK BOSTON CHICAGO DETROIT
LONDON PARIS

The Philadelphia City Mission

225 South Third Street

NEEDS FUNDS

FOR

Food, Rent, Coal, Clothing,
Sick Diet and Medicine

These are great and necessary auxiliaries to all Missionary labor.

WILLIAM H. JEFFERYS, M.D.,
Superintendent

H. CRESSON McHENRY,
General Secretary

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. NO. 3 PHILADELPHIA, DECEMBER, 1917 15 cents a copy $1.00 a year

What We Must Do for Clergy Pensions

I would call the attention of the Clergy and people of the Diocese to two important facts which bear on our immediate obligations in regard to Clergy Pensions.

The Church Pension Fund in Operation

First: The Church Pension Fund is now in regular and successful operation. It has been a gigantic undertaking, boldly and bravely conceived and carried out. It should be held a primary obligation by all parishes, missions and Church institutions which are responsible for the salaries of Clergy. The pressure of these war times should be an additional incentive, not an excuse for indifference or forgetfulness. If the payments cannot be carried as regular items on the monthly budgets, then special ways and means should be provided—such as special offerings taken on Christmas Day or at some other time—so that in all cases, and for all beneficiaries, payments may be made in full.

The Church Christmas Fund Still Needed

Secondly: The Christmas Fund of this Diocese still has a long list of beneficiaries none of whom, as matters stand at present, until agreement has been perfected between our Christmas Fund and the Church Pension Fund, are eligible for pensions under the latter Fund. The Christmas Fund has an assured income from its invested funds of about $6,000. This income will, of course, go towards meeting its obligations. But it will go only half way. In other words, if the Christmas Fund has available for its purposes only the assured income from its investments, the best it can do will be either to pay *half pensions* to *all* its beneficiaries, or to pay *full pensions* to *half* its beneficiaries.

And Needing this Year Six Thousand Dollars

This situation must be met. It ought to be sufficient to bring it before our people. It is inconceivable that this Diocese will make default in regard to this sacred obligation. Of course the extra amount needed by the Christmas Fund, over and above its assured income, will grow less and less each year, for no new names will be added to the list. Probably in a few years the annual income from investments will be enough to meet all obligations. But meanwhile the necessary $6,000 additional must be provided. Many of these beneficiaries have been on our Diocesan Fund for a long period of years. All of them are dependent for their livelihood on the small pensions we have been giving them. It would be cruelly unjust to let them suffer as the wholly innocent victims of our improved methods for the relief of their successors.

I would therefore ask the Clergy, in every case where the finances of the parish or mission warrant it, to give the Christmas offerings for the same purpose this year as in former years; namely, for the benefit of our Diocesan list of aged and infirm Clergy and their families, who are not eligible under the Church Pension Fund, and I would ask the vestries and the mission committees to support the Clergy earnestly in this.

And of all the laity I would ask once more serious consideration of the Apostolic injunction: "While we have time (*and in this case the time is short; this loving and beautiful ministry will not be open to us long*) let us do good unto all men, especially to those who are of the household of faith."

Six thousand dollars for the Christmas Fund, if possible at Christmas, must be our glad and eager resolution.

The Truth About the Camps

It is common talk among men and women, who should be ashamed not to know better, that our camps and cantonments are centers and breeding places of vice and immorality. This is a wicked and heartless falsehood. If there *is* vice and immorality in our camps, it has been brought into them, not bred in them. If our young men are taken captive by the devil, it usually takes place *before,* not *after* their enlistment. The tragedy happens at *home*, and not in *camp*. Our cities, towns, villages, yes, and our homes, are the real haunts and hotbeds of viciousness and sin.

A unanimous and convincing witness comes from all really authoritative sources that military discipline, supported by and accepted in a spirit of true patriotism, in a wonderful regenerating force for body, mind and soul.

It is this great and indisputable fact which makes our opportunity for spiritual work in the camps so real, and our duty in regard to it so clear and pressing. For our chief motive is *not* one of protection or prevention. That is the false and wicked view. It is not our men in their camps, but we in our homes behind the lines, who need protection, moral no less than physical. These young men, giving up their lives for country, appeal to us for spiritual help not because they are so bad, but because they are so good. If we think of them as weak and feeble characters, relying on our superior morality and virtue, we shall be no better than Pharisees and hypocrites. If we exalt them for their fine, courageous, new-found manhood; for their keen, patriotic, sacrificial spirit, then, in humility and gratitude, we may catch a little of their generosity and self-forgetfulness; we may be ready to help them in a way worthy of their manhood and of our professed Christian faith.

A Missionary Calendar

The Church Missionary Calendar, in the time of this great world war answers a special need. Church people are absorbed, and rightly so, in planning and working to help our sailors and soldiers. But there is real danger that we forget the mission of the Church to preach the Gospel to all people, and close our hearts and minds to the needs of the soldiers of the Cross, the missionary Bishops and workers who are our representatives. It is our individual responsibility as members of the Body to support them with our interest, prayers and gifts. "Lest we forget," the *Calendar* brings us a message from each of our missionary districts, written in most cases by the Bishops. One week of the *Calendar* is devoted to each district, and tells of the conditions, progress, needs and results of the work. A prayer is also provided with special intercessions which each Bishop wants offered by the Church at large for his work.

Many of the Bishops have expressed their appreciation of the opportunity to bring their work before the Church in this way. Missionaries write from far-off places that they wait for their week to come around in the *Church Missionary Calendar* that they may be helped to do a difficult bit of work by the feeling that the corporate prayers of the Church are being offered for their guidance and strength at that time.

From the first issue of *The Church Missionary Calendar* in 1909, 60,000 Calendars have been distributed and $4,000 sent to the Board of Missions for General Missions. The profits in the last four years have steadily increased. The *Calendar* for 1917 has been distributed in 82 Dioceses and missionary districts. I heartily commend this *Calendar* to the use of the Clergy and laity of the Diocese, in which it originated, and is published, as an outcome of the Mission Study Classes. It can be obtained from the Educational Department, Church House, at 35 cents a copy, postpaid.

Philip M. Rhinelander

✠ ✠

The Soldiers' and Sailors' Prayer Book

Those who have lived all their lives in this Diocese will remember hearing the name of the Bishop White Prayer Book Society from their earliest days, and probably have become accustomed to thinking of it more as an interesting relic of the past than as an active power for good at the present time. But, as a matter of fact, it has always been very useful, in an inconspicuous way, and in compiling and publishing the Prayer Book for Soldiers and Sailors it has made the Church and, to some extent, the whole country, its debtors. Chaplains are enthusiastic over it, soldiers and sailors, even some not of our faith, welcome it, and men and women at home will find in it prayers and hymns suitable for private use in these days.

Twenty-five thousand copies of the first edition have already been distributed. A second edition of the same amount has already been printed, and is being distributed, and no doubt many more will be needed. This is one of the purposes for which the War Commission needs money. The children of the Diocese have been asked to give their Advent Offerings for this object. The book may be obtained from the Rev. W. Arthur Warner, 538 Arch Street, Philadelphia. The Society is not supposed to sell books, but it is not opposed to receiving contributions to cover the cost, which is twenty cents a volume. Persons ordering should state whether the books wanted are for the Army or for the Navy, and how many of each.

New Edition

✠ ✠

The Appeal of the War Commission

The $150,000 which the Diocesan War Commission is endeavoring to raise is our part of the $500,000 which the War Commission of the Church is asking for. The greater portion of this sum is to be used to support and equip the Chaplains, their equipment including, in many cases, suitable buildings for worship and recreation.

The necessity for raising money to support Chaplains arises from the fact that the number of Chaplains supported by the Government is absolutely inadequate, and from the further fact that even should the total number of Chaplains be increased, very few indeed will be appointed from among our Clergy, the Department having taken the remarkable ground that inasmuch as we have had more than our just proportion in

Not Enough Chaplains

the last fifty years we must now be content with less than what is just. Only 137 Chaplains are at present provided for by law, and there is no provision for them at Officers' Reserve Training Camps, only a handful for the hundreds of thousands of men in the Cantonments, and none for any vessels smaller than battleships in the Navy, and none for hospitals.

The Knights of Columbus aid the Y. M. C. A.

The War Department has opened all of the camps to the agencies of the Knights of Columbus and the Y. M. C. A. As the first-named organization is under the control of the Roman Catholic Church, and the second is in the nature of a Protestant organization it may be thought, and probably was thought by the Department, that the spiritual needs of all varieties of Christians were adequately provided for by this arrangement. But that is far from being the way the thing works out. As the Knights of Columbus is an organization of the Roman Church, the priests of that Church are of course free and welcome to use their meeting places and their gatherings to teach, preach and administer the Sacraments. On the other hand, the Y. M. C. A., being strictly a non-sectarian organization, no worker in the organization is permitted to conduct any distinctively denominational service or to give any sectarian teaching. If a minister of any Church becomes a Y. M. C. A. worker he binds himself to forget his Orders, and the rule is so strictly enforced that a clergyman of our Church who becomes a worker could not even tell a man what he must do to be confirmed! Nor could he celebrate the Holy Communion. Some other priest, who was not a Y. M. C. A. worker would be allowed to celebrate in their building, by arrangement, but the priest who becomes a worker, for the time being, practically abandons the Ministry.

The Duty of the Church

The consequence is that while the spiritual needs of the Romanists are fully provided for by the Knights of Columbus, the *spiritual needs of other communions will not be,* unless they support their own volunteer Chaplains to minister to their own members. The Y. M. C. A. is filling an absolutely indispensable need, but its presence and work no more dispenses with the need for the Church in the camps, than it does at home. The Holy Communion, one of the two Sacraments which we believe to be generally necessary to salvation, that is to say, necessary for all men everywhere for their spiritual health, will not be within reach of thousands of our men unless we send and support Chaplains.

Are Chaplains Worth While

That consideration by itself will be enough for many Church people. But if any wish additional reasons for contributing to the fund, let them hear what men on the ground have said about the usefulness of the Chaplain's work. The officer in command of one of the camps wrote to a Church Chaplain as follows:

"Before leaving camp I intended writing you to say how much your splendid work did for the great success of the Camp. Your presence was for the good of all, and was felt from the beginning. You were tireless in your activities, not only along religious lines but also for the recreation, advice and encouragement of the men."

A Bishop of the Church of England wrote to a friend in this country, who had asked him about the work of the Chaplains in France:

"The Chaplains have won, by their courage and kindness at the front, the high opinion of all ranks. They risk their lives again and again in caring for the men. Some fifty-five or sixty of Church of England Chaplains have been killed. They meet the more directly spiritual needs of the men whom the Y. M. C. A. supplies with bodily and mental refreshment. Their work has, I think, been wonderfully fruitful. Take one little indication: I have in five months had six hundred men presented to me for Confirmation, and Bishop ———, nearer the front, has had four times that number. In the hospitals the Chaplains serve splendidly. To tend 1,000 to 1,800 wounded men makes great demands on spiritual and physical powers."

The necessity for equipping the Chaplains, both regular and volunteer, arises from the fact that the Government furnishes nothing of that kind. Not long ago Bishop Lawrence said to the Secretary of War: "Mr. Secretary, I know that the Government equips the paymaster with his desk and his books; it equips the surgeon with his hospital apparatus and instruments, and it gives the Chaplain his skin, and that is all." The Secretary of War said, "You are right, Bishop, not a dollar for the Chaplain." The dollars for the Chaplains and for instruments necessary for their work must come from the people at home. The treasurer of the Commission is Arthur V. Morton, 517 Chestnut Street.

✠ ✠

Who Are "Employees?"

In these days when so many "Labor" problems press for solution, it would greatly help to clarify the atmosphere if it could only be realized that there is but one Employer in the universe, and that all other beings are His employees.

Living on Incomes

Some people are described as "living on their incomes," meaning their income from invested wealth. It is a fallacious statement, for the fact is, they are living on the labors of other men and women, which alone enable wealth to produce an income. It may be their inherited wealth represents the reward given to some persons in the past whose usefulness merited such a wage; or it may be only the result of an inequitable and unscientific system of private property. In any case, the question is pertinent, and is eventually going to be very pointedly asked, "Are such persons of enough use themselves to make it worth while to permit them to live on the labor of others?"

Other persons are said to "support themselves." This also is an inaccurate statement. None but a sav-

Supporting Ourselves

age can support himself, that is, live by his own exertions only. In civilized life it takes a multitude of different workers in many different places to support each individual. If he is "doing his bit," if he is rendering a sufficient return to the community for what the community is doing for him, he is, in sense, supporting himself, but otherwise, he is not. When the war is over the struggle for existence is going to be so much more severe that "slackers" of all kinds are going to find it much more difficult sledding than in the past.

The Passing of Employers

The rapidity and thoroughness with which the Government is taking all employers, whether individuals or corporations, under its complete control is bringing home to all the exact truth regarding the present situation, namely, *that every man and woman in the country is an employee of the country.* The men we have been accustomed to thinking of as employers are now seen to be only superintendents and foremen, over all of them being the Government, which represents the country. And further than that, we believe that even our country is an employee, working in the interests of Civilization, in the very interests of God Himself. And of the Great Employer His Son says, "My Father worketh hitherto and I work." And, "I must work the works of Him that sent Me, while it is day." There can be no higher ambition for any man or woman than to be a faithful employee of the Great Employer, a willing fellow-worker with God.

✠ ✠

To the Editor:

As we cannot personally thank the Clergy of the Diocese who united to surprise us with such a beautiful gift on the occasion of our Twenty-fifth Anniversary, Mrs. Garland and I desire to express through THE CHURCH NEWS our sincere appreciation.

More than the gift, we value the many affectionate greetings and evidences of a mutual friendship, which we hope to be spared to enjoy for many years to come.

Thomas J. Garland

✠ ✠

15 November, 1917.

To the Editor of THE CHURCH NEWS:

Dear Sir:—In a recent pamphlet, widely distributed, which bears the title "The Richmond Ecclesiastical Trial," and which contains the "opinion" of the Rev. F. H. Argo, the following words appear on page 3, as a kind of motto: "From a Statement by a Professor in the Philadelphia Divinity School: 'All that Mr. Argo has said is true.'" At a meeting of the Faculty of the Divinity School, held on November 15th, with all members present, attention was called to those words; and I was instructed by unanimous vote of the Faculty to give such publicity as might seem advisable to the formal assertion that "no member of this Faculty has made such a statement." In particular I was asked to write to the Editor of THE CHURCH NEWS, requesting the publication in the forthcoming issue of this categorical denial of the authenticity of the alleged "statement."

Very truly yours,

GEORGE G. BARTLETT,

Dean.

✠ ✠

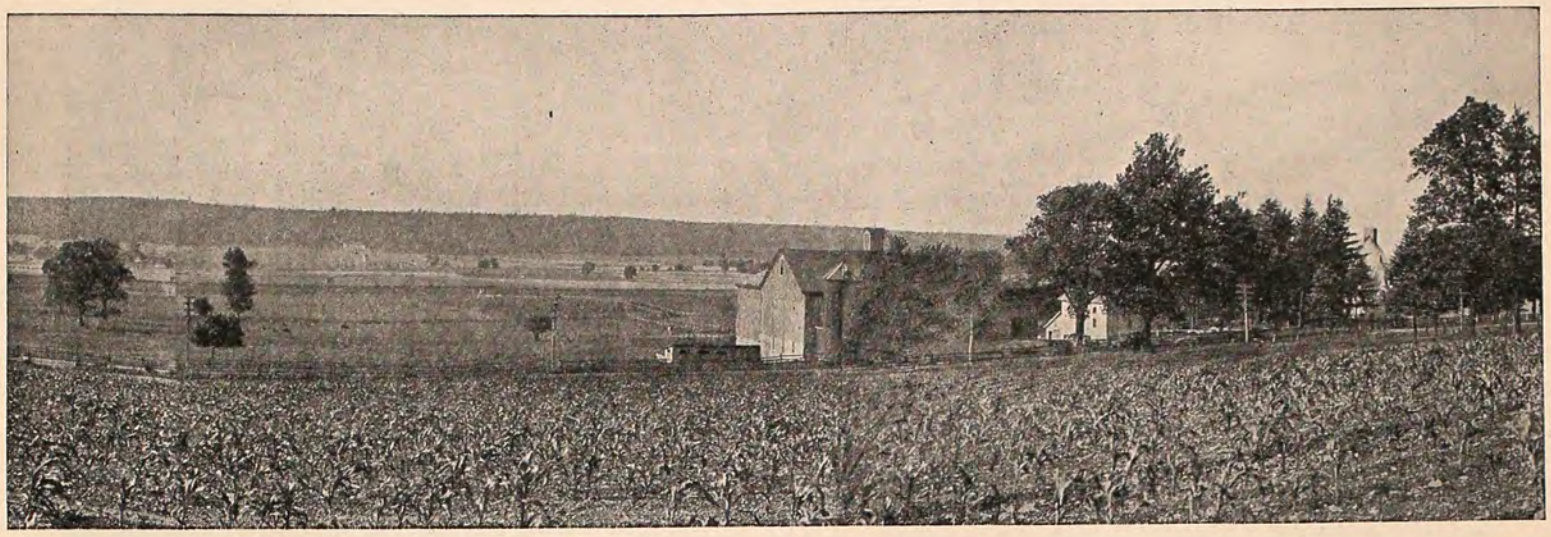
Your Lad and My Lad

Down toward the deep blue water, marching to throb of drum,
From city street and country lane the lines of khaki come;
The rumbling guns, the sturdy tread, are full of grim appeal,
While rays of western sunshine flash back from burnished steel.
With eager eyes and cheeks aflame the serried ranks advance;
And your dear lad, and my dear lad, are on their way to France.

Before them, through a mist of years, in soldier buff or blue,
Brave comrades from a thousand fields watch now in proud review:
The same old Flag, the same old Faith—the Freedom of the World—
Spells Duty in those flapping folds above long ranks unfurled.
Strong are the hearts which bear along Democracy's advance,
As your dear lad, and my dear lad, go on their way to France.

The word rings out; a million feet tramp forward on the road,
Along the path of sacrifice o'er which their fathers strode.
With eager eyes and cheeks aflame, with cheers on smiling lips,
These fighting men of '17 move onward to their ships.
Nor even love may hold them back, or halt that stern advance,
As your dear lad, and my dear lad, go on their way to France.

—*Randall Parish.*



VIEW OF CHURCH FARM SCHOOL TODAY

The Church Farm School

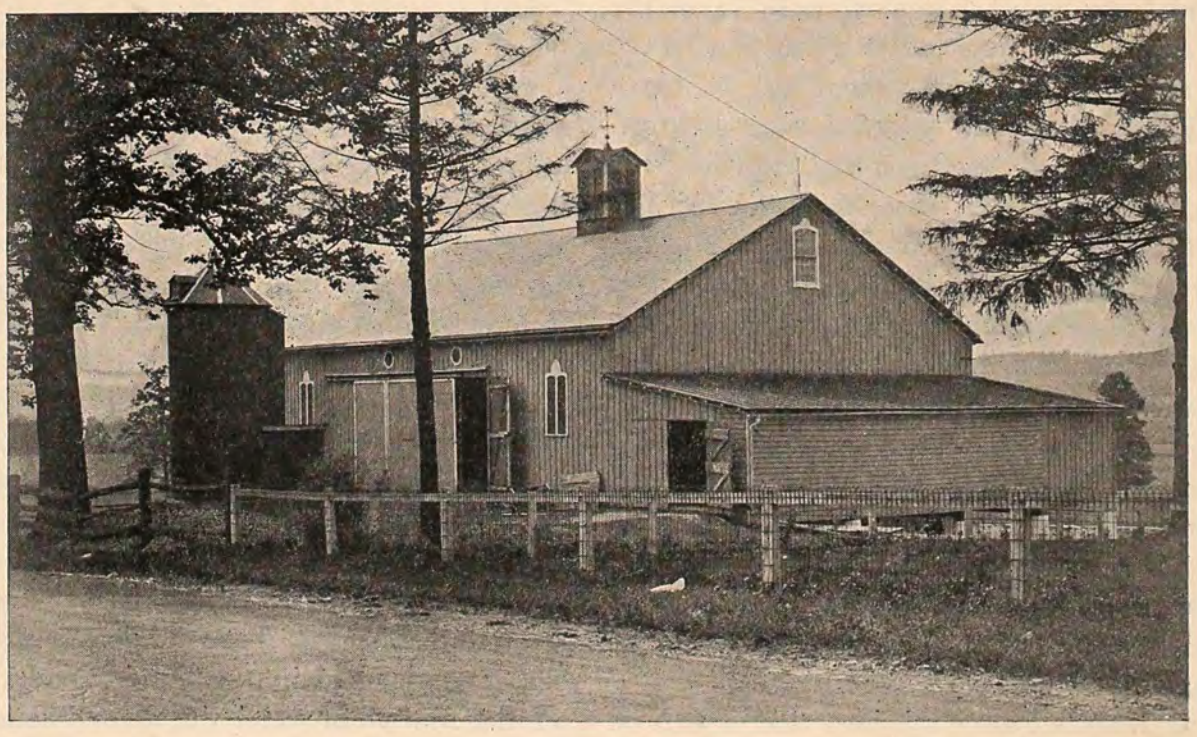
The Church Farm School has been founded and nurtured with the aid of the two Bishops of the Diocese and the Board of Trustees, in order that boys of lesser opportunity between the ages of twelve and fifteen years, may be given a practical education for five years, and a vocation that will enable them to make their own way in the world. It is not intended that any boy who can continue with the advantages of a public or private school education shall be admitted to the Church Farm School.

Object

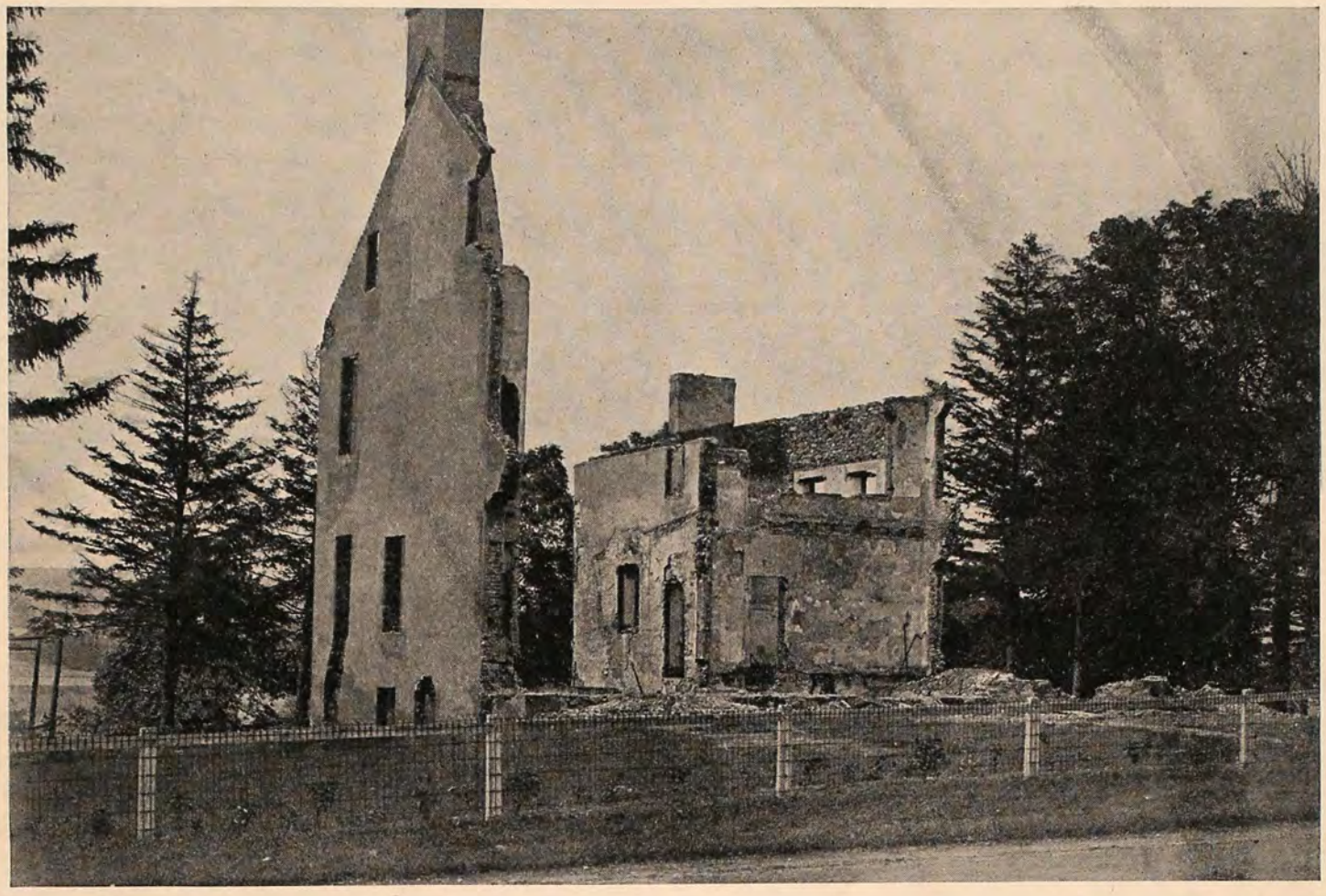
Boys of "lesser opportunity" are those who, through circumstances, are deprived of an education and because of this fact, will more than likely never attain their greatest usefulness in life.

One of the lessons that we are learning from this Great War is that we must conserve the youth of the land, that they must be trained and prepared to meet any emergency. We are told that our Allies today are suffering from this want of foresight and that juvenile delinquency has increased fourfold in the last four years in England. Of course those conditions are not our conditions; but unless we act in the near future, not only here in this community but all over the country, our experience will be the same as that of our Allies.

There are many institutions for the care of the young, where children from one to ten years of age can be sent; where young men from sixteen to twenty can be educated and trained, but there is no school where a white Protestant boy of from twelve to fifteen years can be sent and receive an education and a vocation without any cost to himself or to his family. The need is great. It has been known for some time that this school was proposed, and today we have more applications for the first year than we have room. Each class will be made up of thirty boys. We could have three hundred boys from this community if we could take them. The Church has seen the need and the cure and is leading the way, that boys who would



BARN AND SILO



RUINS OF HOMESTEAD, SITE OF CENTRAL BUILDING

otherwise become driftwood may develop into the strong timber that will make them useful citizens and true Christian men.

Location

The Executive Committee of the Board of Trustees had inspected several farms in different localities, but finally chose the farm that was the old Moorhead homestead, which is situated in Glen Loch, twenty-five miles from the city of Philadelphia, on both sides of the Lincoln Highway and adjoining St. Paul's Protestant Episcopal Church on the west.

The choice of this farm seems to be a wise one indeed, as we are only a few minutes' walk from the Pennsylvania Railroad station and in a position where thousands of automobiles pass through our property each week. The land is well suited for agricultural purposes, having been well fertilized and improved for the last ten years. To give an instance of the fertility of the soil, our oats field produced sixty bushels to the acre this last year, while fifty bushels is a high average. The hay and corn fields also gave large yields per acre. We are fortunate to have secured this tract of land, which has been purchased on two mortgages for the sum of $25,000. One of the advantages that is not of least importance is the fact that our own church adjoins our property. This means that the ministrations of the Church are always available even though the Headmaster may be absent pleading the cause of the school. It also means that in our equipment of buildings a chapel will not have to be provided.

The school is founded with the idea that it can be made self-sustaining, with the exception of the Educational Department and the ordinary overhead charges which, for each boy, will mean something like $100 a year.

Trades

In order to carry out this principle the boys will work on the farm for the first year that they are in the school. If they show an aptitude for farming they will then continue for the remaining four years of their course, to study agriculture. However, as they may not be fitted for this work, they can eventually choose one of four other vocations—floriculture, engineering, printing or carpentering. An apprenticeship of four years will be served by the boy in any of these trades. These five trades have been chosen as those which will be necessary to maintain and develop the Church Farm School. Employers of labor in these trades have been approached with the idea of ascertaining whether they would employ our boys upon graduation. Each one has said that he would be only too glad to employ young men who have been trained as we hope to train them and who have been surrounded with influences such as the school will bring into the life of each boy.

This property was sold because of the fact that the dwelling house was burned to the ground a short time ago; so that today the equipment consists of a large barn and necessary outbuildings, and two small houses used by the families of the farmer and his assistant. A building that had been used as a wagon house has been transformed into a laundry and canning factory on the first floor; and the second floor, which is 30 feet by 40 feet, is used as a dormitory. The first boys

Present Equipment

SITE OF COTTAGES

who came to the school will use this dormitory. At present there is no place where meals can be provided. Some rough building will have to be put up temporarily for the summer months. It is the most urgent need of the school today.

There are no quarters for the Headmaster or for any of the teaching force of the school. These will have to be provided. The farm is being managed in the interests of the school by a competent farmer with the necessary help. We have purchased a working set of implements and through the kindness of nearby farmers, have been able to borrow for the harvesting of our crops those implements that we do not own. The livestock consists of twenty-two Holstein cows, four horses, pigs, chickens and geese. These will all be used in the development and maintenance of the school.

Needs

Today the school has a few friends and only a few. The idea of the school and the ideal behind it are not known as yet by many people. It is safe to say that the need for the school is not felt by any but those who are trying to find the proper influence and home for a deserving boy. The few friends that the school has have been generous and have encouraged us to hope that through the propaganda of information and publicity, many people will become our supporters. A comprehensive plan of the whole project has been worked out in order that the usual mistakes attendant upon building up such a community may be eliminated. We want to begin at one end of the plan and work steadily forward to its completion, adding each year the building and equipment necessary for the advance for that year.

This year, in order that the school may open the early part of April and continue throughout the year, it will be necessary to erect two cottages, each capable of housing fifteen boys, a matron and an instructor, and a central building which will house the dining-room and kitchen, office and school rooms. This central building can be built at an estimated cost of $25,000, the cottages at an estimated cost of $7,000 each. Of course, usual household furnishings will be necessary for each of these buildings. At the present writing we believe the cottages will be given as memorials. Therefore, the main building and the furnishings are the immediate needs of the school.

Support

We have said that we expect each boy, through his own efforts, to maintain himself with certain exceptions. Those exceptions, such as education and overhead charges, will have to be met by those who are interested in this work. The personnel of the Board of Trustees assures one that every dollar contributed to this work will be spent wisely and to the best interests of the boys entrusted to our care. Two memberships for the support of the school are suggested—regular membership at $5 and sustaining membership at $10 and patrons who will give $100 per annum as a scholarship to support a boy in the school.

Trustees

If we were planning a work of a different type, such as a sanatorium or an orphanage for homeless children, little difficulty would be had in securing men and women who would give of their time and means to aid the work, but in a school of the type of the Church Farm School it is necessary to have the advice and

First Floor Laundry, Second Floor Dormitory

counsel of men and women who are interested and believe in the development of boys along lines such as we have planned to work out.

The officers and Headmaster feel that they are more than fortunate in having associated with them the men and women who form the Board of Trustees. Each one has something very definite to contribute to the success of the school. The counsel and advice of the Board of Trustees, with the leadership of the Bishops ought to round out a policy for the school that will be most helpful to the students.

Admission

Applications for admittance to the school should be made to the Headmaster, at 4708 Kingsessing Avenue, Philadelphia, or at the Church Farm School, Glen Loch, Pennsylvania.

Officers

Rt. Rev. Philip M. Rhinelander, D.D.,
President

Rt. Rev. Thomas J. Garland, D.D.,
Vice-President

Mr. John V. Martin,
Treasurer

Rev. Charles W. Shreiner,
Secretary

Trustees

Mr. Elber H. Broadhead	Mr. John S. Newbold
Mrs. George W. Childs Drexel	Rev. Jules L. Prevost, D.D.
Mr. Samuel F. Houston	Rev. Charles W. Shreiner
Mr. Lardner Howell	Mrs. George C. Thomas
Mr. Clarence Sears Kates	Mr. Frank Graham Thomson
Mr. John V. Martin	Mr. R. Francis Wood

Rev. Charles W. Shreiner,
Headmaster

Vesper Hymn

For Use in Time of War.

(Tune of Hymn No. 243.)

Ere we leave Thy House, O Father,
For our nation we would plead.
Guard our soldiers, God of Armies,
In their need.

Spare our soldiers in their peril,
Monarch of the mighty deep.
Safely guide them, Holy Pilot,
Safely keep.

Grant to victor and to vanquished,
When their earthly conflicts cease,
Crown of blessing, loving Father,
Heaven's own peace.

Wheresoe'er, O God of Nations,
They who guard our shores may go,
Grant to soldier, nurse, and sailor,
Thee to know.

Over land, in sky, on ocean,
Soon may strife forever cease,
Foes be friends, the sunlight sharing,
Of Thy Peace.

When the stern war drum is silent,
And the storm of flood is past,
Bring our heroes, God-defended,
Home at last.

—*Ernest Harrison.*

Congregations desiring copies of the above hymn can secure the same from The Church News at the rate of 50 cents per hundred.

THE ANNIVERSARY OF OUR BISHOPS

It has come to be the accepted use of our Diocese that October 28th (or the Monday nearest thereto) shall be set apart as coming together of bishops and clergy for prayer, conference and social intercourse. The day, no one need be told, is the anniversary of the consecration of the Bishop and Bishop Suffragan to the high office which they have held now these six years with so much honor to themselves and profit to the Diocese. In form the observance this year followed that of the preceding years: a Celebration of Holy Communion in the church—the Memorial Church of the Advocate, where the consecration services were held on the Feast of S.S. Simon and Jude; an informal conference in the parish house, with suggestive addresses by the bishops, followed by a luncheon at which addresses were made by the Bishop of New Jersey and the Rev. Dr. Louis Washburn, together with the adoption of congratulatory resolutions presented by the Rev. A. J. Arkin, acting on behalf of the clergy.

In their addresses both Bishop Rhinelander and Bishop Garland stressed the war-time conditions as pointing the lessons to be brought home on an occasion of this sort. The plea of the latter, "I often think that, as brethren engaged in a common task—for in a real sense your work is mine as mine is yours—this day might become for all the clergy *a day of renewal,*" is well worth our consideration. Bishop Garland spoke forcibly and earnestly of two or three lessons we may learn from the war. "The sight of all the activity going on at present; its new and unthought of developments; certainly suggest the possibility of new and fresh and more aggressive work by the Church The scientific prophecy that there is nothing really inutile in Nature is being unexpectedly proved to us nowadays. Surely the Church is not going to miss the opportunity of this present campaign of conservation by the endeavor to still further mobilize her as yet undeveloped resources and talents. There must be no *slackers* in the Kingdom. But above all consider the great accomplishments of co-operation—the allied forces, the coalition ministeries, etc., the laying aside at the front, in the trenches of all denominational distinctions and differences. Are these facts to teach us nothing about the possibility of a genuine Christian unity." These were some of the practical and searching questions the Bishop Suffragan left with us. Bishop Rhinelander followed in much the same line, emphasizing his oft-expressed conviction that these war days are peculiarly "days of judgment, more especially for the Church. As the nation, so I fear the Church, and more especially the clergy, have been caught unprepared. Therefore the note of penitence should be strongly sounded by us." Addressing himself especially to the things which the clergy should aim at as ideals, he pointed out three chief dangers against which all of us need to be on the constant lookout, viz., of ignoble dependence, of defective loyalty, and, finally, of a careless attitude toward Truth.

The address of Bishop Matthews at the luncheon chiefly concerned itself with an elaboration of the church work at Camp Dix, Wrightstown, but it was interlarded with happy witticisms which kept everyone in excellent humor.

All in all the day marked a decided step forward in the development of that "diocesan consciousness" so dear to the hearts of our episcopal leaders. To the nearly two hundred clergy who were present it was particularly gratifying to mark the excellent health of both the Bishops, a happy augury for the winter program of work before us as a Diocese.

B. S. S.

On the evening of November 8th the Bishop Suffragan and Mrs. Garland delightfully entertained the clergy of the Diocese with the ladies of their families, together with a few of their personal friends, at their new home, Chew and Sedgwick Streets, Mt. Airy. The occasion was their twenty-fifth wedding anniversary. The clergy presented Bishop and Mrs. Garland with a very handsome silver service as a token of their esteem and affection.

THE BISHOP'S DAY IN GERMANTOWN

Dark skies and a pouring rain had little effect upon the women of the Germantown and Chestnut Hill Auxiliaries, when they met on Tuesday, October 30th, at St. Michael's Church, Germantown, for the annual "Bishop's Day."

The opening service was a 10.30 Celebration. The Bishop's sermon on the "Soldier's Life" will never be forgotten by those who were privileged to hear it. As we are hoping for its publication, no report is here attempted. After the service and Noonday Intercession luncheon was served in the new Parish House.

The afternoon session at which the Bishop presided, was addressed by the Rev. Mr. Krantz, of St. Gabriels Mission, Feltonville. The mission is situated on the Northeast Boulevard in a new and rapidly growing section of small houses. In introducing Mr. Krantz the Bishop said: "Those who have watched the local growth of the Church recognize her haphazard neighborhood expansion. Nothing is done in a new community till the people discover for themselves their need for a Church home and ask for it. This is bad business, and, instead of leading, the Church comes in on the tail end of things. The reason for this is that most of us are content with our own parochial concerns. We recognize General Missions outside, but there is a gap between local parish work and the great Diocesan field. The opportunity and the needs of St. Gabriels are described elsewhere in this issue.

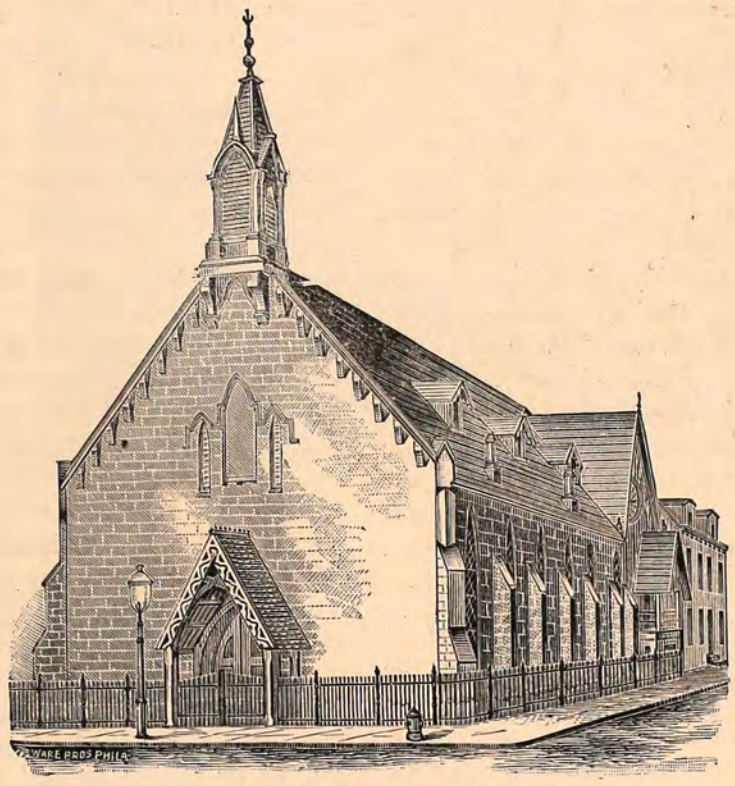
The next speaker was Deaconess Morris. She said, in part: "There has been for a long time talk of starting a Neighborhood House in Kensington, hoping it would work out in that part of the city as St. Martha's has in South Philadelphia. The House has become a reality and has been in existence eleven days. There is a large population of English mill people in this part of the city, many of them are our own people, who do not attend church or church school. Their only amusement is what they find on the street. The house is situated on the corner of Ontario and B Streets. It is small, having six rooms. The usual branches will be started. The work is still in an experimental stage and will be conducted in co-operation with the churches of the district. The house will be Diocesan, so the Deaconess feels at liberty to ask anyone for anything she needs. Your interest, your co-operation, your prayers, are asked that the work may succeed.

Following Deaconess Morris the Bishop said: "There is great need for just such work as this promises to be. There are good missions and good priests in Kensington, but no resources for neighborhood work. Hence the Church has to miss much of the population which belongs to her by inheritance. Kensington is a big place and it is going to be hard to decide where is the best location for the House. This is an experiment in order to take up a great work. It has been quietly started, there is no committee in charge, no board of managers, no name (the name of St. Agnes House has since been chosen). I feel confident Deaconess Morris is in the right place to feel her way to build for the future. St. Martha's House is one of the finest pieces of Settlement work in the country. This one will follow where Deaconess Colesberry has led."

The day closed with a "Question Box" conducted by the Bishop. Those who were present will not soon forget the inspiration of the gathering.

The following was taken from a recent letter from a Church treasurer: "Thank you for your letter of appreciation for the check of $735 from Saint John's parish. I think this is the time every church should *brace up* so that the Board's receipts should not fall off. If ever missionary work needed money it needs it now."

The Parishes and Missions of the Convocation of West Philadelphia



Old Church of the Redemption

THE CHURCH OF THE REDEMPTION

Fifty-sixth and Market Streets

The Rev. A. E. Clay, Rector

The Rev. Thomas R. List, Rector Emeritus

Some parishes may be described as indigenous to West Philadelphia, having originated in that region, while others are exogenous, or immigrants. The Church of the Redemption is of the latter description, having had its origin in Philadelphia in 1845, in the work of Mr. George Augustus Durborow, a student of divinity under the Rev. Dr. Ducachet, the then rector of St. Stephen's Church. He started a Sunday-school in the Spring Garden district, between Callowhill and Hamilton Streets, and in 1846 the parish of the Church of the Redemption was organized and admitted to union with the Convention. The church was completed in 1848, Mr. Durborow having been elected rector.

The church, becoming too small for the rapidly increasing congregation, was enlarged by the building of side galleries in 1852. In 1866 the church was again enlarged by the addition of forty feet to the northern end, at a cost of about $12,000. This work was not fully completed when the faithful and beloved rector was called to his eternal reward, April 27, 1869. During his rectorship there were baptized 2,775 children and adults, 434 persons presented for Confirmation, 1,560 marriages and 1,845 funerals.

The second rector was the Rev. John P. DuHamel, who was elected in 1869, and remained until 1875, when he resigned to accept a call to the Church of the Beloved Disciple. He was diligent and successful in his labors.

The third rector, the Rev. Thomas R. List, whose incumbency covered more than thirty-seven years, was a veteran of the Civil War, having enlisted in 1861 and served under all the commanders of the Army of the Potomac. He became rector in 1875, having been called from St. Luke's, Chester. During his time many and important changes and improvements were made in the church building and its furnishings. It was through his untiring efforts that an endowment fund was started, which has been gradually increased up to the present time. The Rev. Mr. List baptized 1,294 children and adults, presented 438 persons for Confirmation, officiated at 737 marriages and 1,032 funerals.

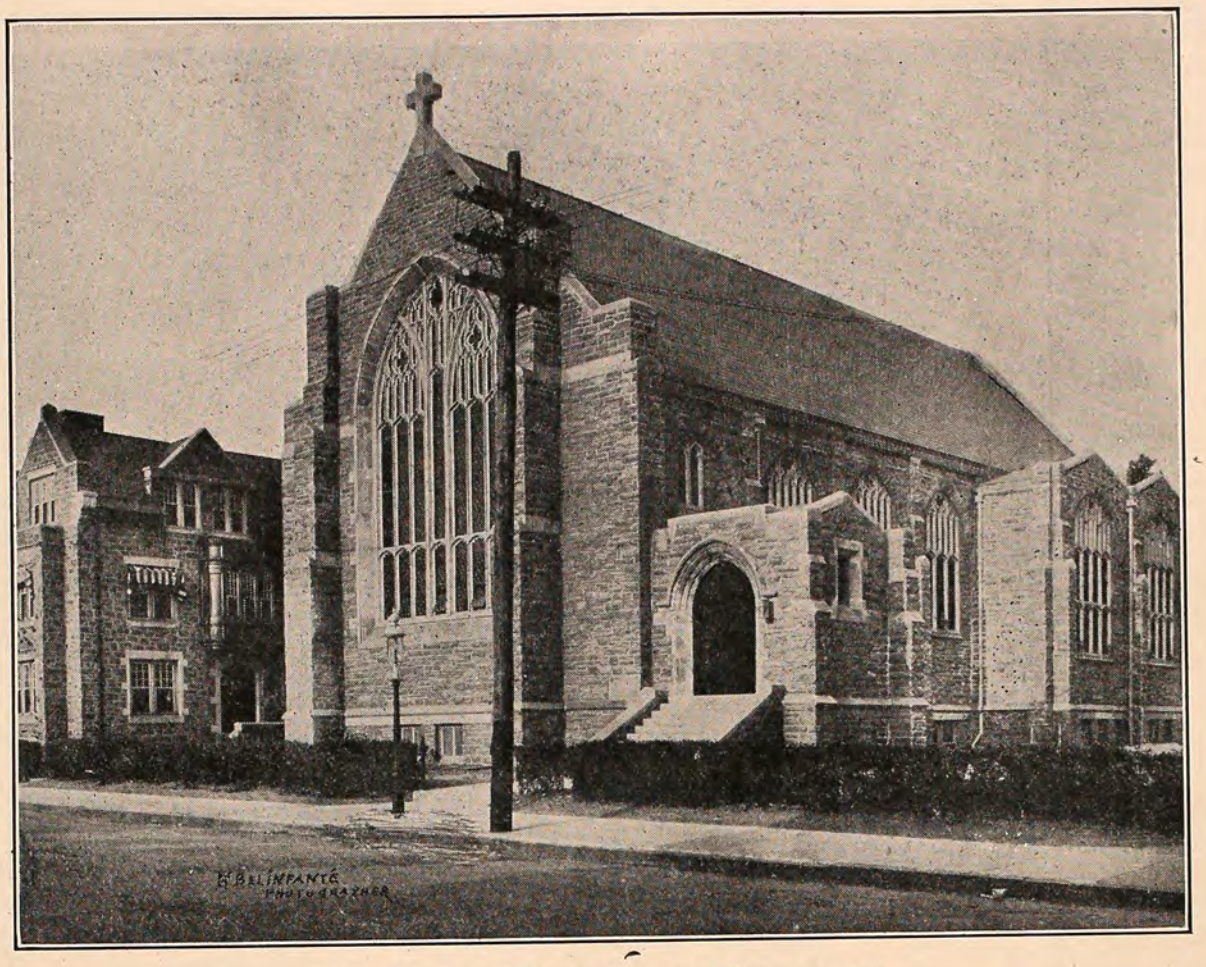
During all the latter part of his rectorship changes in the character of the population of the region and the desire of the city to purchase the property of the church in connection with contemplated street changes greatly clouded the future of the parish. Finally the property was sold to the city in 1912, and the last service was held on June 30. Members of the parish of the Redemption came from far and near to worship for the last time in the church which had been their spiritual home for so many years.

In view of the greatly altered character of the neighborhood it was deemed best to leave it altogether, and to locate in a different section of the city. This was accomplished by bringing about the union of the Parish of the Redemption with a Mission already established in West Philadelphia, and known as

St. Anna's Mission

This Mission was founded under the auspices of the Convocation of West Philadelphia in 1900. The Church Extension Committee of that body secured the lot at the cost of $15,000, of which

St. Anna's Chapel



THE PRESENT CHURCH OF THE REDEMPTION

$7,000 was paid down and a mortgage given for the balance. A temporary wooden building was erected and the first services were held July 29.

In September, 1900, Mr. Audubon Arms took charge as lay reader. He was then in his last year at the Philadelphia Divinity School and consequently by no means able to give the Mission his full time. Notwithstanding, it prospered; and the memory of Mr. Arms' work and personality is yet cherished affectionately by the older members. In his early death (1902) the Church lost a servant of especial promise.

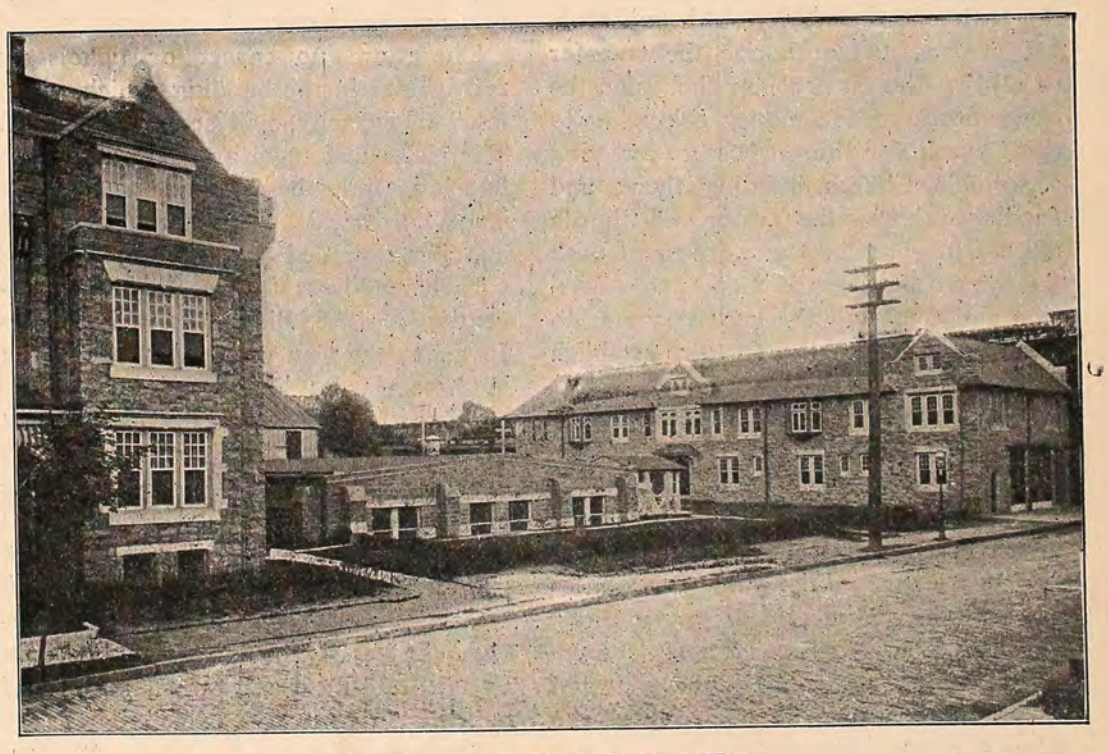
In November, 1900, Mr. Arms resigned on account of ill-health, and the services were taken by various clergymen till December 15. At that date the Rev. Robert H. Wright entered on his duties as missionary-in-charge. In the early part of Mr. Wright's ministry $300 was raised, chiefly by the King's Daughters, to build the little vestry room in the rear of the chapel.

Mr. Wright remained at St. Anna's till June, 1905. During his incumbency the Mission was organized, a vested choir successfully instituted, and much work done. Shortly before he left, the debt of $8,000 upon the lot was cleared off through the generosity of some outside the Mission.

At this critical period in its history St. Anna's needed a man possessed of the gifts of leadership, and such a man was found in the Rev. Fleming James, Ph.D., who returned to Philadelphia in 1906, after four years of missionary work in China. When he assumed charge of the Mission he found an unsightly frame building on an unimproved lot, and, for a congregation, a few disheartened people. In a very short time he was surrounded by an enthusiastic band of workers, the scattered members one by one came back, and new people began to come in and take an interest in the work. In the summer of 1908 the crypt of the present church was erected and roofed over, so that it might be used for Church services until the church itself should be built.

In December, 1909, work was begun on the rectory, which was finished in June, 1910. In the winter of 1910-11 a stone parish house, 112 by 44 feet, was erected along part of the Market Street front. Early in 1912 Dr. James accepted a call to become rector of St. Paul's Church, Englewood, N. J., and the Rev. A. E. Clay, then vicar of Holy Trinity (Old Swedes'), Wilmington, Del., was appointed his successor and entered upon his duties May 5.

It was with this prosperous Mission that the Church of the Redemption decided to unite.



RECTORY, CRYPT AND PARISH HOUSE

INTERIOR OF THE CHURCH OF THE REDEMPTION

On October 17, 1912, a resolution was passed by the vestry of the Church of the Redemption, recommending to the congregation that the St. Anna's Mission be absorbed on the following terms:

"(1) That the present Charter and Title of the Church of the Redemption be retained.

(2) That the Rev. Thomas R. List be Rector Emeritus and the Rev. Albert E. Clay be Rector of the new Parish."

The congregation held a meeting on October 30, 1912, and

"Resolved, That we, the members of the congregation of the Church of the Redemption, adopt the recommendation of the Vestry and hereby give our assent to the establishment of the Church of the Redemption at Fifty-sixth and Market Streets, and authorize the transfer of all the Church property there and the expenditure of the money belonging to the Church for the purpose of erecting a suitable Church building there, and further authorize the Vestry and Church officers to enter into an agreement with the representatives of St. Anna's Mission and to do all the necessary acts to build the said Church and to re-establish it there."

The first service of the united congregations was held in the crypt of the present edifice on December 22, 1912. At this service the Rev. Thomas R. List preached his last sermon as rector of the parish. Upon relinquishing his duties as rector he was elected rector emeritus, and the Rev. A. E. Clay, minister-in-charge of St. Anna's Mission, was elected rector of the transplanted parish of the Church of the Redemption.

The corner-stone of the new church was laid on October 4, 1913, and the edifice having been completed, the first service was held May 20, 1914, when the Bishop Suffragan administered Confirmation to a class of thirty-seven.

The new building is cruciform in shape, perpendicular Gothic in style, and faces Fifty-sixth Street midway between the rectory and the parish house. It is 116 feet in length, 68 feet wide and 60 feet high, with a chancel 29 by 34 feet.

The entrance is through a vestibule at the southwest corner of the edifice.

The interior construction is of dressed stone of a warm gray tint, with open timber roof stained a rich brown. The general effect of the interior is of dignity and simplicity.

There are no carpet or upholstery furnishings in the building, which, when filled to capacity, will seat 700 persons. The aisles and nave are of composition flooring, while the floor under the pews is of hardwood. The cost of the new building exceeded $45,000.

In his address to the Diocesan Convention of 1915, Bishop Rhinelander referred to the Church of the Redemption in these words:

"The new Church of the Redemption (formerly St. Anna's Mission) was dedicated last spring. This parish, under the Rev. Mr. Clay, is developing in its new home in an extraordinary way, and is becoming one of our strongest and most active centers in West Philadelphia. It has significant lessons to teach us as to the need and proper method of effecting Church Extension."

Since the union of St. Anna's Mission and the former Church of the Redemption five years ago, there have been in the new parish 256 baptisms, 97 marriages, 191 burials and 189 presented for Confirmation. The communicants number 584, with 524 scholars and teachers in the Sunday-school.

Mineral Flooring

UP-TO-DATE, ATTRACTIVE, SANITARY AND DURABLE, FIRE-PROOF, DAMP-PROOF AND NOISELESS

The Ideal Floor for the Kitchen, Bath, Dining Room, Corridors, Office, Store, Cafe, Storehouse, Railroad Station, Hospital, Factory, Restaurant, Pool and Billiard Rooms, etc.

WE LAY OVER YOUR OLD WORN-OUT WOOD OR CEMENT FLOOR

Don't let your floor be the "weakest link" in your store's appearance.

Investigate Now

PHILADELPHIA MINERAL FLOORING COMPANY

5632-34 SUMMER STREET

Two and one-half squares North of 56th St. Elevated, Philadelphia

Bell 'Phone, Belmont 182

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Ida Davis Gilpin

Mrs. Charles Gilpin, Jr., after a lingering illness entered into rest on the vigil of All Saints' at her residence, 27 North Thirty-eighth Street, in the sixty-eighth year of her age. The deceased, for many years an attached member of the Church of the Saviour, had for many years been active in philanthropic work, notably in connection with the Juvenile Court and the formation and administration of the "Mothers' Assistant Fund." By marriage she was connected with one of the old families of Philadelphia and had been prominent socially. She is survived by her husband and four children.

Horace Brock

Minute adopted by the vestry of St. Mark's Church, Philadelphia, Pa., at its stated meeting on October 2, 1917:

The members of the vestry of St. Mark's Church have heard with regret of the death, on August 4, 1917, of their fellow-member, the late Horace Brock.

Elected a vestryman in the year 1909, Mr. Brock took an active interest in the work of St. Mark's, and was always ready to help in the various parish agencies.

St. Mark's Parish and the Church at large have in his death lost a valuable member.

The vestry hereby records its appreciation of Mr. Brock's services.

Requiescat in pace.

Attest: THOMAS REATH,
Secretary.

Sarah Earle Hacker

Mrs. Charles Hacker, a member of a prominent Philadelphia family, died at her residence, 1820 South Rittenhouse Street, on the 23d of October, in her seventy-seventh year. The deceased, long a member of Holy Trinity Church, had for years been closely interested in church work on behalf of the colored people and to this cause she had been a generous contributor, as also to many other philanthropies, notably the Children's Aid Society. Many institutions and societies lose in her death a warm friend and generous benefactor.

Lillie Thomas Shoemaker

In entering this minute on the death of our beloved friend and president, who entered into life August 29, 1917, the R. L. M. Mission Study Class Alumnæ desire to record our deep sense of loss and to pay our tribute of love to one who has done so much for the cause of mission study in our Diocese.

Her cheerfulness and quiet and unassuming manner, her simple and unfaltering faith, her willingness to spend and to be spent in the service of the Master whom she so loved and trusted, made her companionship a benediction to all who were associated with her.

We call to mind with gratitude the many ways in which she helped to make our Association grow in its power for good.

To all who came within the sphere of her influence she was an inspiration to earnest service, and to those who were admitted into the inner circle of her life she brought a fresh spirit of love and devotion.

Her life was so singularly simple, and her faith so serene and calm, that we cannot grieve, that she has entered into the higher service of Him whom she so loved, and in whose service here she was willing and did burn out her life.

"Grant her eternal rest, O Lord, and let perpetual light shine upon her."

The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun,
Alleluia.

Resolved, That copies of this be sent to her husband and her son, be published in THE CHURCH NEWS, and be spread upon the minutes of the Society.

HANNAH GUNNELL BONSALL,
ELIZABETH SELDEN LANE.

NEW ORGAN AT VALLEY FORGE

A memorial pipe organ, the gift of William L. Austin to the Washington Memorial Chapel, Valley Forge, will be dedicated this afternoon by the Rt. Rev. Thomas J. Garland, Bishop Suffragan of the Diocese of Pennsylvania. The organ, which is a memorial of Lieutenant David Snyder, of the Light Dragoons, will be presented by Mr. Austin, and accepted by the Rev. W. Herbert Burk, rector of the Memorial Chapel.

The organ, which was designed and built for the chapel by the C. S. Haskell Company, bears the following inscription:

"For the praise of God and in memory of his Revolutionary ancestor, David Snyder, lieutenant of Light Dragoons of Philadelphia, this organ is presented by William L. Austin, of Philadelphia."

WHO WANTS THIS?

The Secretary of Yale University has sent to the Church House an interesting old silhouette of the Rev. H. M. Whitesides, with the request that it be given to any relative or any parish desiring to have it. All that is known of Mr. Whitesides is that he was a clergyman of the Church and resided in Philadelphia in 1857.

"THEY ALSO SERVE WHO ONLY STAND AND WAIT"

Two of our clergy, the Rev. S. Lord Gilberson and the Rev. Phillips E. Osgood, and perhaps others, without leaving their homes or their work, have been doing patriotic service as members of Exemption Boards, which has taken about five half-days a week for some months past.

CHAPLAINS' LETTERS

The Diocesan War Commission is keeping constantly in touch with our chaplains, official and volunteer, and receives frequent letters from them. The Rev. N. B. Groton, volunteer chaplain at Fort Hancock, reports that one week's stay in the camp is too short a time in which to formulate policies and plans for work among 30,000 men, and under conditions of great confusion. He is feeling his way, and consulting with the regimental chaplains, and waiting for them to take the initiative in various matters. He believes that some way for holding services inside the camp will soon be arranged, and that there will, therefor, soon be need for a portable altar. It seems it will not be possible for him to live inside the camp, and he, therefore, expects to reside in Augusta, to which thousands of soldiers are constantly coming, and has his eye on a large room where he can keep open house for them.

The Rev. Thomas C. Cline, Chaplain of the Nineteenth Regiment of Railway Engineers, writes in part as follows:

"It was not until September 14th that we arrived at our present base ('somewhere in France') and then only two companies came. The others are scattered to various points throughout the country.

"Soon after our arrival here I procured a large tent, which the Y. M. C. A. loaned me, to serve as a correspondence and recreation room, and church. This tent has become a center for many things, from early celebrations and other services, to boxing and wrestling matches. A mess hall has just been completed, which will take the place of the tent as soon as a warmer place is needed.

"Every Thursday I plan a party or entertainment of some sort for the men. They appreciate it very much, for we are in a quiet town and they need recreation. Our moving picture machine, victrolas, motor cars, etc., have not been heard from since we left the States. We hope they are not at the bottom of the sea. I have organized a French class of twenty-five members, and another will soon be formed. We have a couple of good teachers in the outfit.

"The Sunday services have been well attended. One of the officers plays a piano, which I rented in the town, and

another leads in the singing. I wear vestments, and we use the 'Soldiers' and Sailors'' Prayer Book. I wish I had more of them for the whole regiment.

"The colonel has asked for permission for me to visit the other companies of the regiment once in three months. I hope my car arrives in time, for travel by railway here is very difficult now.

"On September 22d the Base Commander detailed me as a 'Base Chaplain' and gave me an office at Base Headquarters. The first duties I had as Base Chaplain were in connection with a series of military funerals. I have charge of religious services in the Base Hospital, and visit almost daily among the patients. I have arranged to celebrate the Holy Communion there every second Sunday. We had the first early celebration there last Sunday, and it was greatly appreciated by some of the nurses who had not had an opportunity to receive the Sacrament before since leaving the States. Every Sunday we have an evening service in the mess hall, and it is great! The C. O. has backed up the service, the nurses help to work up the interest, and the service is a success.

"While waiting for my chaplain's car I have the use of a motorcycle with side car, which enables me to get about. There are other camps nearby, and my time is well filled. I do part of the censoring, which takes considerable time. I also serve in a variety of capacities. The other day I was counsel for a man who was being tried for evading the censor. Just now I am pushing the Liberty Loan among the soldiers, at the colonel's request.

"Our men are doing well in spite of many temptations. There are, of course, some wild ones, but most of them feel the responsibility which rests upon them. We are likely to remain here most of the winter. Then we hope our whole regiment will reassemble at a central point. We are beginning to have cold weather, but we are now pretty comfortably quartered. Engineers are very resourceful and know how to make things sanitary. We have transformed this place already. I have found the little sweater Mrs. ——— so kindly made for me one of the greatest comforts. I wear it under my blouse every day now, and often at night also.

"I wish very much I had a large supply of Soldiers' and Sailors' Prayer Books, as I would like to put them into the hands of all the men. We are very short of reading matter. I wish especially that I had a good French history. I can't get one here for love or money."

108th Field Artillery,
Augusta, Ga., 10-16-17.

You may be interested to know directly something of the problems with which we are dealing. Psychologically, it is a fascinating study; but in its religious aspect it is at once serious and stimulating. The course in physical training emphasizing, as it necessarily must, perfect physical fitness, is almost naturally turning the minds of the boys towards that philosophy in which the survival of the fittest is the leading theme. Unconsciously this breeds a materialism which has reached its most savage development in Germany—the God is on the side of the heaviest artillery of Napoleon—and therefore our chief problem is to guard the boys, so far as is given us, from this unfortunate attitude. It is for us to keep before these splendid lads the essential manliness of religion, the claims of the "*Strong* Son of God," the reality of the hidden, spiritual forces and powers which work for righteousness, and to assure them that it is our task to remain uninfluenced by the noise and turmoil of war, and to hold ourselves ready to be moulded by Him for that work we should believe He is calling us to perform. War breeds fatalism; it can be made more productive of faith, and to this end we work.

I wish you could visit this Camp and note the high average and the spirits of the men. It is refreshing to see the earnestness with which duties are attacked, and then to mark the freedom from anxiety and fear characteristic of the crowd. Nor does this lightheartedness veil an inner dread; it is symptomatic of a genuine refusal to be disturbed by the difficulties present in the performance of a duty that challenges our best. The Church, State, Nation and loved ones of these lads, all may well be proud of them.

With every good wish, I am,
Faithfully yours,
ROBERT J. MCFETRIDGE.

Rt. Rev.
Philip Mercer Rhinelander, D.D.

A SOLDIER'S TESTIMONY

A young Pennsylvanian, who was in England when the war began, enlisted in the English aviation. He spent many months in active service on the Western Front, including the whole time of the battle of the Somme; and is now in England training fliers. This young man's intimate letters to his parents in America have revealed a new side of his nature. He has told, frankly and in matter-of-fact manner, of the deep impression made upon the spiritual nature of the fliers, by their daily occupation and their intimacy with space. It seems the more remarkable because this young man had never shown more of piety than the average red-blooded youth; had had no interest in church or religion, and, though not a bad boy, had seemed to have little reverence in his make-up.

Now, with all the ardor of vigorous youth, with as keen enjoyment of the good things of life as ever, with the boy-spirit in every line of his letters, he tells the folks at home how he and all his fellows have come to feel a sense of hourly communion with the Infinite, as with the very air that they live in and fly in. Each time one of them "takes the air," he does so with the feeling that he is then giving his life to the cause, with no expectation of return. If he is lucky, and returns, he is so much ahead; and from that hour is a new start. Each day is a new gift of God.

The boys all attend religious services at each opportunity, especially the Holy Communion. And they partake of it in a simple, devout and reverent spirit which cares nothing for time, place or circumstance, nor for creeds or forms or titles. A usual hour for the Communion is three o'clock in the morning, just before a flight. And they take the symbols from padre, priest or parson without the slightest thought of his name or creed. Indeed, the young man from Pennsylvania, a Protestant by birth, makes confession and receives absolution, apparently without a thought that it has not been his own way.

WHERE DO YOU LIVE

"Where do you live?" says the war god grim.
"Is your life in your loving heart?
Then I can slay whom you hold most dear,
And strike in your vital part."

"Where do you live?" says the war god grim,
"Is your life in your belly fat?
Then I can starve till you cry aloud,
And harry you sore thereat."

"Where do you live?" says the war god grim,
"Is your life in your vaunted brain?
Then when your theories come to naught,
I smite where your boast is vain."

"Where do you live?" says the war god grom,
"Is your life in your dauntless soul?
Then are my terrible weapons dulled—
I pass, and must leave you whole."

—*McLandburgh Wilson in Life.*

The Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh, has accepted the invitation of our Diocesan War Commission to act as "a Voluntary Auxiliary Chaplain" at Camp Hancock, Augusta, Ga. Leave of absence has been granted him by his vestry, who are also responsible for his expenses. During his absence, the Rev. Dr. Heffern, with the assistance, for a time, of the Rev. F. J. Steinmetz, will be in charge of St. Thomas'.

CONVOCATION OF NORRISTOWN

Thursday, October 25th, the fall meeting of the Convocation was held at Trinity Mission, Gulph Mills, the Rev. Robert M. Becket, Missionary. The opening service, at 11 A. M., was the benediction of the Bishop Suffragan of the recently completed chapel, the second story of the Mission Building, with a Celebration of the Holy Communion and sermon by the Rev. F. C. Hartshorne. A large congregation attended, all of whom were personally interested in what they saw and heard. This mission is the most recent in our Convocation—if not the newest in the Diocese—and its building represents the co-operation of all the parishes and missions of the Convocation. It is gratifying to know how much the people of the mission have done for themselves and we also take pride in the fact that the rest of us have turned in and helped. The result is a structure artistic, churchly, thoroughly adequate for a long time to come, completed without debt. The photograph on page 87 will illustrate the truth of the statement.

At the business sessions little save routine business was transacted. Attention was called to the fact that three of our clergy were on leave of absence as chaplains, the Rev. R. I. Murray, with Bishop Israel "somewhere in France;" the Rev. J. M. Groton, Chaplain of Base Hospital No. 34 at Allentown; and the Rev. N. B. Groton, Volunteer Chaplain at Camp Hancock, Augusta, Ga., and Dean Burk was requested to convey to them the sympathy and greetings of the Convocation.

The invitation to meet at Calvary Church, Conshohocken, in February, was accepted.

CONVOCATION OF GERMANTOWN

A regular meeting of the Convocation of Germantown was held at St. Luke's Church, Newtown, Tuesday, October 16, 1917, at 11 A. M. There was a celebration of the Holy Communion by Dean Le Roy, assisted by the rector of the parish, the Rev. W. C. Emhardt.

After a bountiful lunch, provided by the ladies of the parish, the business meeting of the Convocation was called to order, and prayers were said by Dean Le Roy.

The Rev. Dr. Edwards stated that through the interest of Bishop Rhinelander a $1,000 lot adjoining the Church of the Holy Innocents, Tacony, had been paid for and secured to the Church.

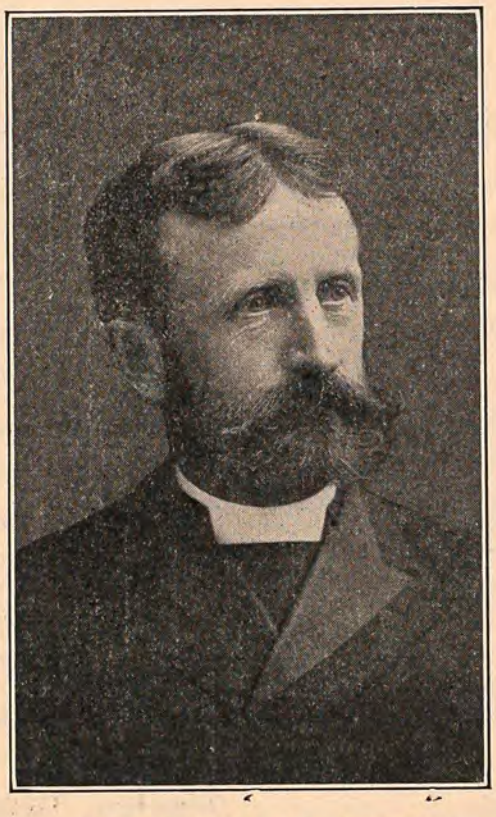
In view of the increased population settling at Edgely, above Bristol, the Convocation made an appropriation for the development of the work under the guidance and direction of the County Center Mission.

The Rev. George B. Krantz made an earnest appeal for a building for St. Gabriel's Mission, now holding services in an old garage. In addition to the amount in hand, the sum of $1,400 was contributed by parishes at this meeting of Convocation.

This meeting of the Convocation was historic in its character as it marked the eighty-fifth anniversary of St. Luke's Church, Newtown.

Resolutions of congratulation and appreciation were presented in regard to the work of Rev. Thos. S. Cline and Mr. Reynolds D. Brown in France.

The Convocation accepted an invitation to hold its next meeting, January 15, 1918, at the Church of the Epiphany, Germantown.



REV. CHARLES H. ARNDT

The last week in October the rector and congregation of Christ Church, Germantown, kept together the twenty-fifth anniversary of the Rev. Chas. H. Arndt's ministry in the parish. Reports are that "there were great doings" all the week, culminating in a Parish Reception, at which he was presented with a substantial purse of gold. Mr. Arndt is a graduate of Kenyon College and the Philadelphia Divinity School, Classes of '89 and '92 respectively. Upon his ordination in the latter year he was called as curate of Christ Church, where his entire ministry has been spent, succeeding to the rectorship in 1899. Granted a leave of absence for a year, 1895-96, he acted as Locum Tenens at the American Chapel, Nice, France. Mrs. Arndt is the daughter of a former rector of Christ Church, the late Rev. Dr. James B. Faulkner.

In honor of the tenth anniversary of his rectorship between three and four hundred of his parishioners and friends throughout the Diocese gathered on the evening of election day in the Neighborhood House of old Christ Church to pay their respects to the Rev. Louis Cope Washburn, D.D. The delightful affair had been arranged by the vestry and ladies of the congregation. During the evening congratulatory addresses were made by the wardens and others, specifying the advances the historic parish had made under the inspiring leadership of Dr. Washburn, notably along the lines of "community service," the best proof of which is the Neighborhood House itself. In his response the rector outlined many of the plans upon which he and his associates are still at work, notably the movement to acquire for that part of the city a public playground and which projects Christ Church is thora public library branch, to both of oughly committed and both of which give promise of being realized in the near future.

The Rev. Royal H. Balcom, Warden of Saint Michael's Mission, Wind River, Wyoming, sends the following:

"Saint Michael's Mission for the Arapahoes is about to begin its school year. Much clothing must be furnished for the children. Our need is very great at just this time. In this part of Wyoming the temperature often reaches forty degrees below zero.

"We need stockings and warm underwear for boys and girls—sizes 6 to 16; overalls and shirts for boys—sizes 6 to 16. Bolts of outing flannel and gingham will be very acceptable. Are there not many throughout the Church who would gladly send me five dollars to purchase a blanket which will keep warm all winter one Indian girl?"

With a gift of $5 for the One Day's Income Plan came the following:

"I should do myself a greater wrong than to the cause you represent were I to omit my customary offering. Nothing I give brings me as great pleasure; and I am so proud to be among those who respond to the first opportunity."

No country needs well-trained women as wives and mothers, parish workers, nurses and teachers more than China, and no country can show more disastrous results for lack of them. The influence of one well-trained Christian woman is far reaching, for she can best give the vision to her own people. She understands the native character and can best judge of its difficulties. Many of the women and girls in the country today realize that China can never become great until her women have their share in the building up of the nation, and they are no longer content to lead lonely, secluded lives.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

Terms

Single Numbers	15 cents
Annual Subscription (by mail)	$1.00
Twenty-five or more copies to one address	Each, 50c. a year

THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

Editor
REV. FRANCIS C. HARTSHORNE, M.A.
Assistant Editor
REV. BENJAMIN S. SANDERSON
Business Manager
CHARLES H. CLARKE

Address all communications for the Editors to
REV. FRANCIS C. HARTSHORNE, M.A.
Phœnixville, Pa.

Material for THE CHURCH NEWS must reach the editor not later than the 15th of the month

Address all business communications to
CHARLES H. CLARKE, Business Manager
1016 Arch Street, Philadelphia

Confirmation Appointments for December and January

Below will be found a portion of the Schedule for Confirmation Appointments for 1917-1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

December 2. First Sunday in Advent

A. M. PHILADELPHIA—*St. Peter's Church, Germantown,* The Bishop
P. M. PHILADELPHIA—*St. Luke's Church, Germantown,* The Bishop
A. M. PHILADELPHIA—*Trinity Church, Oxford,* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Bartholomew's Church, Wissinoming,* The Bishop Suffragan

December 5. Wednesday

Evg. PHILADELPHIA—*St. John Baptist's Church, Germantown* The Bishop

December 7. Friday

Evg. PHILADELPHIA—*St. John's Free Church, Kensington,* The Bishop Suffragan

December 9. Second Sunday in Advent

A. M. PHILADELPHIA—*St. Nathanael's Church*.....The Bishop
Evg. PHILADELPHIA—*St. Ambrose's Church*.....The Bishop
A. M. PHILADELPHIA—*St. George's Church, Richmond,* The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's Church, Venango,* The Bishop Suffragan

December 12. Wednesday

Evg. PHILADELPHIA—*St. Gabriel's Church*.....The Bishop

December 16. Third Sunday in Advent

A. M. PHILADELPHIA—*St. Timothy's Church, Roxborough,* The Bishop
Evg. PHILADELPHIA—*St. Mark's Church, Frankford,* The Bishop
A. M. PHILADELPHIA—*Christ Church, Franklinville,* The Bishop Suffragan
Evg. PHILADELPHIA—*Trinity Church, Southwark,* The Bishop Suffragan

December 23. Fourth Sunday in Advent

A. M. ORDINATION.....The Bishop
A. M. PHILADELPHIA—*St. Martin's Church, Chestnut Hill,* The Bishop Suffragan
Evg. PHILADELPHIA—*Calvary Church, Germantown,* The Bishop Suffragan

January 2. Wednesday

Evg. PHILADELPHIA—*Church of St. James the Less,* The Bishop

January 4. Friday

Evg. PHILADELPHIA—*St. Bartholomew's Church,* The Bishop Suffragan

January 6. Sunday (Epiphany)

A. M. PHILADELPHIA—*Church of the Advocate*.....The Bishop
P. M. PHILADELPHIA—*All Soul's Church*.....The Bishop
A. M. PHILADELPHIA—*St. John Chrysostom's Church,* The Bishop Suffragan
P. M. PHILADELPHIA—*Church Home for Children,* The Bishop Suffragan

January 8. Tuesday

CONVOCATION OF NORTH PHILADELPHIA

January 9. Wednesday

Evg. PHILADELPHIA—*Church of the Annunciation*,.The Bishop

January 10. Thursday

CONVOCATION OF WEST PHILADELPHIA

January 11. Friday

Evg. PHILADELPHIA—*St. Simeon's Church,* The Bishop Suffragan

January 13. First Sunday after Epiphany

A. M. PHILADELPHIA—*Church of the Good Shepherd, Kensington*.....The Bishop
Evg. PHILADELPHIA—*St. Barnabas's Church, Kensington,* The Bishop
A. M. PHILADELPHIA—*Church of the Messiah, Port Richmond,* The Bishop Suffragan
Evg. PHILADELPHIA—*St. Luke's Church, Kensington,* The Bishop Suffragan

January 15. Tuesday

CONVOCATION OF GERMANTOWN

January 16. Wednesday

Evg. PHILADELPHIA—*Church of the Covenant*.....The Bishop

January 18. Friday

Evg. PHILADELPHIA—*Church of the Incarnation,* The Bishop Suffragan

January 20. Second Sunday after Epiphany

A. M. PHILADELPHIA—*St. Augustine's Church*.....The Bishop
Evg. DOYLESTOWN—*St. Paul's Church*.....The Bishop
A. M. PHILADELPHIA—*Emmanuel Church, Kensington,* The Bishop Suffragan

The Diocesan Bulletin ✠

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at Phœnixville, Pa., not later than the 15th of the month.

December 4. Tuesday

Stated meeting of the **Standing Committee** of the Diocese of Pennsylvania at the Church House at 4.15 P. M.

December 11. Tuesday

Stated meeting of the **Altar Guild of the City Mission** will be held in the Church House at 3 P. M.

December 17. Monday

The Rev. Thomas, of Porto Allegri, Brazil, will speak to the **Foreign Committee of the Woman's Auxiliary** at the Church House at 10 A. M.

December 26. Wednesday

Regular monthly meeting of the **Diocesan Committee of the Woman's Auxiliary** at the Church House at 10.30 A. M. Subject: "The Italian Work of the Diocese." Speakers chosen by Bishop Garland.

December 31. Monday

The Normal Mission Study Classes will hold their organization meeting in the Educational Room, Church House, at 2.15 P. M.

PENNSYLVANIA RAILROAD CLERICAL ORDERS

The Pennsylvania Railroad Company has announced that instead of issuing new Clerical Orders for 1918 those for 1917 will be extended. Therefore, those who have them should not discard them at the end of 1917.

EDUCATIONAL NOTES

Epiphany Mission Study Classes will open Monday afternoon, December 31st, at 2.15, in the Educational Room, Church House, Twelfth and Walnut Streets, the following six sessions being on successive Monday afternoons at 2.15, and Tuesday mornings at 10.45. Text-book, The Gospel of the Kingdom, by Bishop Rhinelander. The motive of the book is to give the clue to Bible Study, and the goal of missionary work. Our aim—to get a clear understanding of what the Bible message is, that we may fulfill our personal obligation to it. Our watchword, Fellowship. The Fellowship of the Faith; the Fellowship of Obedience; the Fellowship of the Prophets; the Fellowship of the Nations; Fellowship in Christ; the Fellowship of the Holy Ghost; the Fellowship of Praise and Service; Fellowship the Gospel and our Goal. The very cause for which the Allies fight. Today we are called to study to proclaim the Gospel of the Kingdom that shall endure—in which all the families of the earth shall be blessed. "For this cause declare we these things unto you, that ye also shall have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

Class prayer:

THY KINGDOM COME

Almighty God, our Heavenly Father, give us, we beseech Thee, a vision of Thy purpose of fellowship with mankind, that membership in the mystical Body of Thy Son, Our Lord, may govern and control our daily lives. Center our desire and expectation steadfastly in Thy Kingdom, that the beauty of the King absorbing and constraining us, we may offer all we have and all we are that the Gospel of the Kingdom be preached in all the world for a witness unto the nation—that the day of war shall end in victory for Thine arms—and the establishment of Thy Kingdom, in which all the nations of the earth shall be blessed through Jesus the Lord. *Amen.*

Application for membership in these classes can be made at the Educational Room, or by written application to the Educational Secretary, Church House. Parish classes formed for Epiphany or Lent will be furnished with leaders upon application. We do earnestly ask the co-operation of the clergy in this study of the Bible at this time—that no parish shall miss their opportunity of serving the Church and the nation—of studying the meaning of Christian patriotism, patriotism to the Kingdom of God in the United States of America, conserving for the nation our greatest resource, the Christian faith.

The prompt response of those parishes who sent delegates to the Advent Classes is appreciated. The number in the classes was increased because of the urgency of the time and subject. We deeply appreciate the presence and blessing of the priests who have attended.

The R. L. M. Mission Study Class Alumnæ held its regular semi-annual meeting November 13th. The Very Reverend George Meyers, of the Cathedral, Havana, was the speaker. The death of our beloved president, Mrs. Thomas Shoemaker, was announced. The resoluuion which is printed in the In Memoriam column, was adopted and ordered to be sent to her family, THE CHURCH NEWS, and spread upon the minutes.

ADELINE AVERY PILSBRY,
Diocesan Educational Secretary.

THE EDUCATIONAL DEPARTMENT INVITIES YOU TO VISIT THEM

We have an attractive line of Churchly Christmas cards, and Christmas novelties, a number of articles from various mission stations that would make acceptable Christmas gifts—besides helping the missions, in addition to the regular line of books and pamphlets pertaining to the Church and her Missions—Church periodicals, calendars, prayer cards, etc. Open daily, except Saturday, from 10 A. M. to 2 P. M., Room 16, Church House, Twelfth and Walnut Streets.

GIRLS' FRIENDLY SOCIETY

The Thirty-first Annual Council Meeting of the Girls' Friendly Society in America was held in Utica, N. Y., from October 18th to 23d, inclusive. This Diocese was represented by five associates and seven members.

The Society in America now numbers more than 52,000 members in 903 active branches. Throughout the year it has given to General Missions in money and boxes $14,961; in Social Service work it has given in money and boxes, $16,756. One of the special missionary objects was the giving of money to help build the gymnasium in the new St. Agnes' School for Girls at Kyoto, Japan, and $842 has been sent to date, of which the Diocese of Pennsylvania gave $453.

The Society endorsed the action of the Consumers' League in regard to upholding the labor laws, especially at this time; and gave $50 to the National Child Labor Committee in appreciation of its work among children. The Society is now also a co-operating member of the National Travelers' Aid Society.

The Society is undertaking definite work for girls, wherever great numbers of them are gathered together in the various industries, on the lines of the Y. M. C. A. work. A special War Emergency Committee was appointed, and $3,200 pledged for the expenses of an organizing secretary to start the work.

Any clergyman in the diocese of Pennsylvania, wishing to organize a Branch of the Society in his Parish, or in need of help in carrying on a Branch already organived, will please communicate with the Diocesan President, Miss S. D. Wilson, 39 Wyoning Ave., Ardmore, Pa.; or with the Diocesan Secretary, Miss M. W. Paul, 1935 Chestnut St., Phila., Pa.

ST. GABRIEL'S MISSION, FELTONVILLE

Work is very shortly to begin on the new parish building of St. Gabriel's Mission, Front Street and the Northeast Boulevard. This is but the initial stage of what will ultimately be a most complete plant. The location is ideal, and when finished the group of buildings will dominate the entire community.

The development of St. Gabriel's has been quite remarkable. A little more than two years ago an aged lady in the section of the city where the mission now is desired a celebration of the Holy Communion in her home, as she was not well enough to attend church. At the time of the celebration a little group of friends gathered at the house to share in the service. The matter did not end there, however, for the little group became permanent, and soon outgrew the accommodation afforded by a private dwelling. Accordingly, an old dilapidated building was rented as a mission building. This building resembled (and still does) the catacombs of early times in its dampness and general undesirability. It had in turn served as a school annex, a motion picture parlor, and a garage, all of which enterprises relinquished the building as unsuitable for their needs. But it was the only available building in the neighborhood, so the people had to grit their teeth and make the most of it.

They have made the most of it. So rapid was the progress that the Board of Missions secured for the mission's future development one of the finest pieces of property on the Northeast Boulevard. The infant parish now numbers over one hundred communicants, has a Sunday-school equally large, and is well supplied with thriving organizations such as the Girls' Friendly Society, Women's Auxiliary, Altar Guild, Boy Scouts.

The services are extremely well attended, the old building being frequently filled to capacity. The problem is not, as is so often the case, to find a congregation to put into the church, but to procure a church to house the congregation.

St. Gabriel's is a great opportunity for the entire Diocese. The Boulevard is creating an exceptional building boom, new houses are springing up on all sides, new families are rapidly moving in, and almost every Sunday sees new faces in the congregation.

It is most urgent that not only the parish building but the entire plant be completed as soon as possible if the Church would make the most of this extraordinary opportunity. The people of the mission are not so circumstanced that they can supply the funds necessary for building, although they are doing their share, and doing it very well indeed. The priest in charge, the Rev. George B. Krantz, Jr., pleads earnestly for every one who possibly can to lend a hand in forwarding the work as rapidly as possible.

THE CHURCH AT WORK AMONG THE COLORED LABORERS IN THE MAIN LINE R. R. CAMPS

The imperative call from Europe to the adopted sons of America has been regarded as one of the contributing causes of the recent migration of negroes from the South to the cities and industrial centers of the North, and has also served to emphasize the need of a special effort to help acquaint the newcomers with the new conditions under which they are called to live and to make thorough application of the principles of the Gospel of Christ to the conditions of our present-day life. President E. M. Poteat, a distinguished Southern educator and minister, in addressing a great Southern Congress, said: "The negro here is a severer test of our loyalty to Christ than the Chinaman in Canton. The love of all men is a thrilling sentiment, but it often suffers a sudden blight by the finding of a particular individual on our doorstep."

To take the places of the foreign-born laborers who answered the call of war in Europe, several thousand negro laborers have been employed on the Main Line of the Pennsylvania Railroad during the year, and to contribute to the railroad's efficiency of operation these laborers have been distributed in groups on the Main Line and adjoining lines. Living quarters have been provided by the company and are known as "camps." These "camps" consist of portable buildings, four in number, with sleeping quarters, a kitchen and dining-room, a recreation room and bath house, and are located at some distance from the railroad station at Paoli, Green Tree, Malvern, Frazer, Bradford Hills, Downingtown, Landisville, Royalton and on the "Trenton Short Cut" near Whitemarsh. The living capacity of the camps ranges from eight to one hundred, and while the company provides all things necessary for the physical welfare of the laborers, no provision has been made for the moral, educational and spiritual welfare of the men save that which is provided by our Church. Under the supervision of Archdeacon Phillips, Rev. Eugene L. Henderson, a Southerner by birth, who served for seven years as Archdeacon under the late Bishop Nelson of the Diocese of Atlanta, is serving as the special missionary to these railroad laborers in the Main Line railroad camps. At present there are two hundred and seventy colored laborers in the camps between Paoli and Royalton, and sixteen families of the laborers living at Green Tree. Services for these are held with regularity and other ministrations which have to do with the educational, industrial and social needs of the men and their families are cheerfully given. Bible classes have been started; also classes in reading, writing and spelling, and in savings and economy. In a recent report to Archdeacon Phillips, Mr. Henderson said, "This month is truly our banner month! The response of the men to our efforts, the testimony of one of the officials of the railroad company and the evident signs of improvement not only contribute to my happiness but are convincing proofs of the wisdom of the investment. At the close of our service at "Camp Frazer" Sunday afternoon one of our men asked the privilege to speak. Very much to my surprise he declared this expression of gratitude: "I want to say, reverend, it does my soul good to be able to write home to my family and friends and tell them that I am *not* just thrown away out here in the bushes, with nobody to care for my soul. But just as the words in that book says, 'He leadeth me,' your Church—the great 'Piscopal Church—sends a minister of the Gospel out here to lift us up. I'll declare this to the world wherever I go and as long as I live!" This declaration was shared by all present by the expressions of "It's de truth," and "Amen." Those who have read and heard of the work of the Church at the League Island Navy Yard and in the cantonments may have some idea of our efforts in the Main Line railroad camps as we strive to do our bit to "maintain the home base."

Among the means which the missionary makes use of for influencing the men is a card with the following resolutions printed on it, and one copy of which is kept by the man signing it, and the other by the missionary:

THE RIGHT THING TO DO AND THE RIGHT TIME TO DO IT, IF I WOULD SUCCEED ON THE MAIN LINE

I must be on the job, and be there *now*.

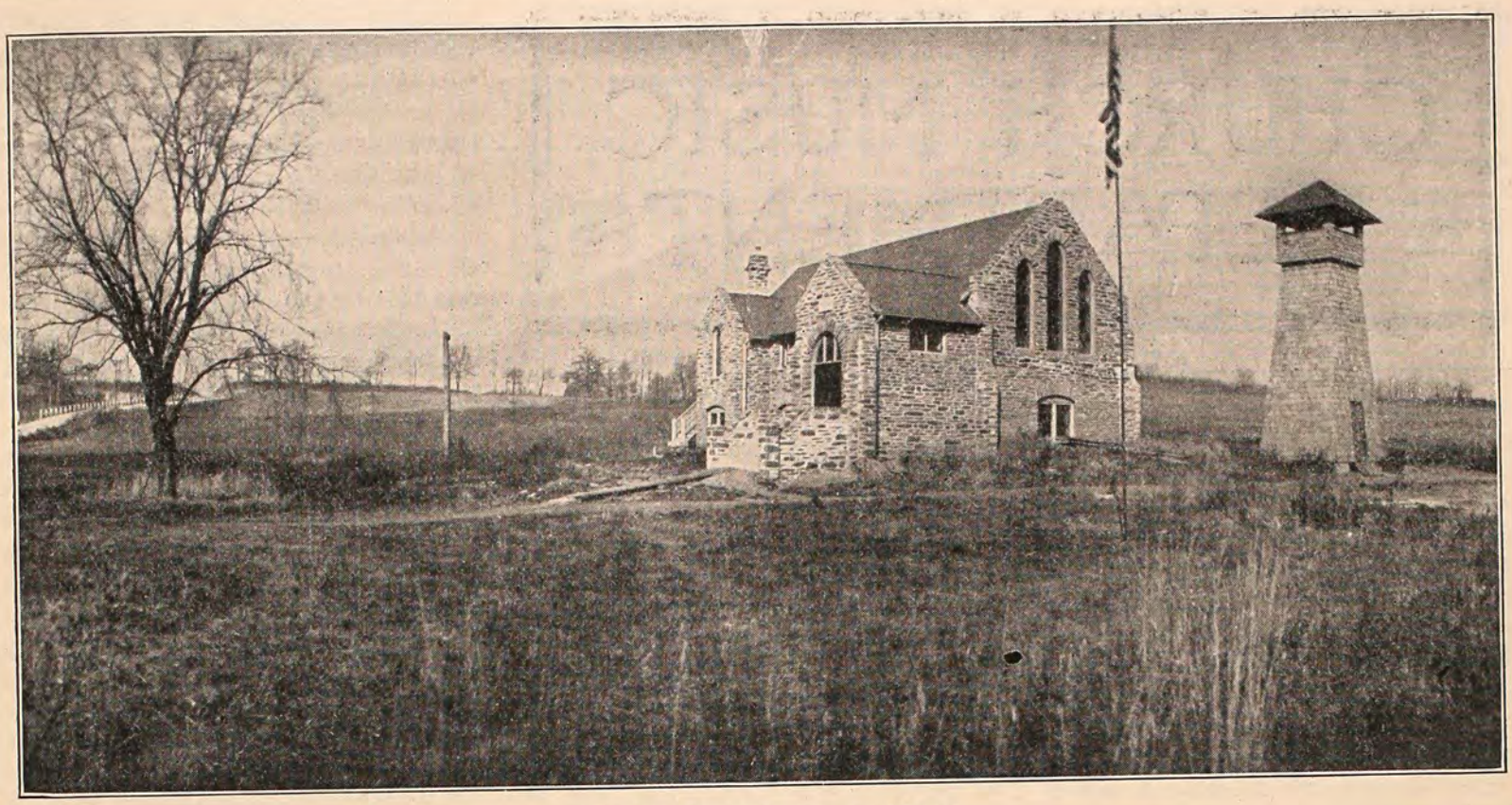
I must work for the best interest of my employer as well as my own and work *now*.

I must show how much I can do on the job and how well I can do it, and show that *now*.

I must keep my head and mind clear, my mouth, body and soul clean and healthy, and this I must do *now*.

I must remember that God created me and every man for a place in the world; therefore, I must occupy my space on the Main Line and fill it well, and this I must do *now*.

I must remember that no man has ever traveled very far by simply watching the



TRINITY MISSION, GULPH MILLS
In the Tower is the Bell given in Memory of the late Rev. James Haughton

clock, so if I would travel far in life, I must let the clock do its work and I must do mine *now*

I must remember that the largest salary and best wages I ought to earn and draw is not that which comes in my pay envelope, but that which comes through a good conscience which tells me that I have done the right thing and have done it at the right time—*today*

(Signed) ——

A UNIQUE SERVICE

For Sunday afternoon, November 18th, at 4.00 o'clock, the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, Philadelphia, Pa., planned an unusual service. It was arranged especially for the families and friends of the Pennsylvania Hospital Unit, Base Hospital No. 10, now "Somewhere in France."

The result was that 1,800 people packed the church and the adjoining chapel for two hours, while a thousand others were content to stand from the vestibule half way into the street and join in the singing of the congregational hymns and patriotic anthems. This service, as well as the organization under whose auspices it was held, might well be duplicated in other churches in other cities.

The relatives and friends of these doctors, aides and nurses, form an organization, perfected during the past summer, by which they have met once a month to exchange news items of interest and to read letters from these friends at the front. They number about 400 in all. They assembled for such a monthly meeting on Sunday, at the Parish House, 330 South Thirteenth Street, at half-past two o'clock, and from there proceeded to the church in a body for the service.

Stands of flags were loaned, for the decoration of the church, by the Sons of the American Revolution. The Color Guard of this Society, twelve men, assembled at their rooms in the Historical Society Building and proceeded to the church, where they placed the flags, with fitting ceremony, preliminary to the service proper.

As a half hour's prelude, beginning at 3.30 P. M., there was a recital of eight national anthems of the Allied Nations, by organ, trumpets, two trombones and tympani. These anthems comprised: "God the All Terrible," Russia; "The Barbanconne," Belgium; "Kimi-ca-yo," Japan; "Garibaldi's Hymn," Italy; "National Hymn," Serbia; "The Marseillaise," France; "God Save the King," Great Britain; "Star Spangled Banner," United States.

In the service itself, familiar and national congregational hymns were substituted for the Psalter and the Magnificat. The Battle Hymn of the Republic was rendered as a solo, with place for the congregation in the chorus. The anthem was Kipling's Recessional, set to music by DeKoven. The Lesson chosen was II Chronicles, Chapter 6. The rector made an address, and prayers were said for Peace, for the Nations at War and for Absent Friends.

The pages of the program provided for the printing of the list of 310 names of this Hospital Unit's personnel, among whom are represented many of the foremost families in Philadelphia, as well as some of its most eminent surgeons.

MEETING OF VIRGINIA SEMINARY ALUMNI

The Philadelphia Association of the Students of the Theological Seminary of Virginia held their fifty-first semiannual meeting November 8th in St. Paul's Rectory, Ogontz, the Rev. J. Thompson Cole, rector. The Rev. J. Thompson Cole, president, presided. There were present: the Rev. Messrs. Cole, Windley, Hensley, Cocke, Steinmetz, Snead, Coles, Clattenburg, Beagen, Hall and the Rev. Dr. Berryman Green, Dean of the Seminary. Regrets were received from the Rev. Messrs. Booth, Warfield, Laird, Chapman and Dr. Tomkins. The Rev. Henry Teller Cocke read an essay on "War and Its Effects on Christianity," and the Association moved a vote of thanks to Mr. Cocke for his able and instructive paper. The Rev. Samuel Steinmetz was elected essayist for the next meeting and the Rev. B. Janney Rudderow, alternate.

The Rev. J. W. Barker, of Western Colorado, has recently established two new missions. One of them is at Bedrock, and in writing of the first service there Mr. Barker explains it was the first one the Church ever held in Paradox Valley. One woman came ten miles and proposed to act as organist for the new mission, and after the service eight of the men present consented to be placed on the committee for the permanent organiaztion of the mission. The first Church service in Dry Creek Basin was held a week or two after with thirty-three people present, and every man in the valley was put on the committee and was willing to serve.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

The fiftieth anniversary of the boy choir of St. Mark's Church, Seventeenth and Locust Streets, the Rev. Elliot White, rector, was observed on Sunday and Monday, April 22 and 23. This choir was the first vested boy choir in the city, and during the past fifty years has maintained a high standard of church music. During the incumbency of the late Minton Pyne, St. Mark's was visited frequently by organists and others interested in sacred music to listen to his really remarkable accompaniments to the service and the excellent singing of his choir.

At the services on Sunday, April 22, Mr. James Pearce, the first organist and choirmaster, and eleven of the original members of the choir occupied seats of honor. The music sung was Alfred J. Eyre's fine setting of the Office of the Holy Communion in E Flat, and Handel's "Worthy is the Lamb," which was the anthem sung at the first service fifty years ago. The rector preached an historical sermon, recalling many interesting things in connection with the music at St. Mark's.

There have been about six hundred men and boys serve as choristers in this church, a large number of whom have attained prominence in the arts and professions, among them C. A. Hartman, David Bispham, Henry Scott, Nicholas Douty, Judge Barratt, and many others. The list of choirmasters is as follows: James Pearce, Frederick Mills, Dr. Cutler, Kendrick Pyne, Minton Pyne, F. Averay Jones, and Lewis Alex. Wadlow, who has been in charge for the past two years. The Men's Choral Society, of which Andrew Wheeler, a distinguished amateur, was the organist, was organized from St. Mark's Choir and rendered many important services. This society was subsequently merged into the Fortnightly Club, which is still in existence and doing excellent work.

The reception given on Monday evening, April 23, was a great success. A spirit of loyalty and good fellowship pervaded, and it was a revelation to see the effect on these men of the early training received in the choir. There were present men from far and near, many of whom had not seen each other since they sang together as many as thirty years ago. During the evening the rector spoke and read some interesting letters from far distant choristers who were unable to be present, and solos were sung by some of the boys of the present choir. A feature of the musical program was Mr. Hartman's singing of "Teach me Thy way, O Lord," by James Pearce, which he had sung about forty-eight years ago as a soprano; Mr. Pearce played the accompaniment. A number of the older members sang unaccompanied part songs for half an hour, to the great pleasure of the listeners.

An organization has been formed to keep all former choristers in touch with the work of the church and choir, and it is proposed to have an annual reunion. In spite of recent articles to the contrary, St. Mark's fifty years' experience proves that boy choirs are thoroughly worth while.

It is very interesting to note that Philadelphia seems to have had the distinction of having instituted not only one of the first vested boy choirs in the United States, which was at St. Mark's Church, but also some forty years earlier than that the very first boy choir in America, which was at St. James's Church. In a life of Bishop White, published in "The Makers of America," we read that "St. James's Sunday-school was one of the first started in this country, and that it had the Rev. William A. Muhlenberg for one of its earliest teachers, and at St. James's, by the request of Bishop White, he trained the first boy choir in America." However, it seems that at St. James's the boy choir was used more or less as an auxiliary to a quartette of mixed voices, and was later disbanded and not reorganized for regular service until some few years later than St. Mark's.

At Evening Prayer on Tuesday, September 18, a boy choir of sixty voices, under the direction of D. A. Rombold, was inaugurated at the Church of St. Ambrose, Howard and Ontario Streets, the Rev. John Grixton Currier, rector. The service was intoned by the Rev. John Mockridge, D.D., rector of St. James's Church, Twenty-second and Walnut Streets, and the sermon preached by the Rev. Henry Martyn Medary, rector of the Memorial Church of the Advocate, Eighteenth and Diamond Streets. Mr. Medary chose as his text a portion of the seventh verse of the twenty-sixth chapter of the Holy Gospel according to St. Matthew, "An alabaster box of very precious ointment," and his address made such a strong plea for the use of all that is beautiful in the Church's worship that we reproduce it here in full.

"A great many things that are in daily use in the present-day world, as well as a great many things that have been used by men for ages past, are quite necessary, but not beautiful; while at the same time there are many things that are beautiful but scarcely useful, and certainly not necessary. We find also that many of the things we regard as necessary can be made beautiful, and that from very early times men have indulged in the beautification of the implements and structures with which they could hardly dispense. We think of the cave dweller, of whom the archæologist and the ethnologist have told us so much of late, as one who was as far removed as any being could well be from any of the refinements of civilization. We should hardly consider him as even susceptible to the influence of art, or capable of appreciating the beautiful. The floor of the cave in which he made his home is carpeted with many a layer of discarded bones that form the tally of his crude feasts; he didn't even exert himself sufficiently to throw them outside to make his dwelling place assume an atmosphere of respectability. And yet he was an artist. When he made a tool out of the antler of a stag he was not satisfied that it should be able to cut, or scrape, or perform with ease whatever function it was destined to fulfill; no, he must needs go, further, and so he carves the handle of the tool and represents upon it scenes from the chase in which he takes such constant delight. What he did was not necessary from the standpoint of actual existence, but it was necessary if he was to enjoy life and experience more of its fulness.

"And the same thing is true of the ancient buildings that men have reared for shelter and for worship. They are covered with decorations both inside and out. When, for the trunk of a tree, men substituted a stone column to support the roof of a palace or a temple, they carved the top of it into the form of some graceful flower, or ornamented it with a group of symbolic figures. When we look at the remains of ancient Egypt and see the scores of colossal figures set against the façade of a structure in Karnak or in Thebes, we wonder why men performed such feats for what seems to us no useful end. The avenues of lions that form the approach to a temple are only decorative or suggestive of the dignity of the worship of some

divinity, but the temple would be just as enduring without them and the labor of myriads of men might have been saved for some other work. From the tangled forests of Yucatan to the banks of the Ganges the same tendency to lavish beauty in the ornamentation of buildings is everywhere to be found.

"Again, the peoples and tribes of the world have, from the very earliest times, made an effort to hand on to posterity some account of the happenings that form the history of their national or racial development. In the beginning, the folk tale was told to a group of interested listeners who had the gift of speech. But it was not long before the Muse began her work, and instead of the simple language that was necessary and quite sufficient to convey the idea, the primitive poet put in its place the melody and beauty of rhythm and song. And so we listen to Homer and Virgil and Milton as they tell in majestic meter the exploits of Trojan heroes and the loss and restoration of Paradise.

"When the worship of the Christ became the engrossing occupation of the people of mediæval Europe, the monks bent over their desks in the cloisters of a thousand monasteries and produced most exquisite copies of the Scriptures and of the Church's liturgy. Were the leafy border and the capital of burnished gold necessary that the people might hear what was written? Of course not; they were simply the clothing of a precious text in the garments that were befitting to it. The election notice scribbled on the wall of a Pompeian house served its purpose well enough; it was only temporary, but it conveyed the idea intended. When, however, the same Pompeian inscribed on an altar a dedication to his god, it was chiselled in letters that were carefully measured and balanced.

"What do we gather from all this? Briefly, this: that all that men have done beyond what was necessary is what we call art. After a device has been so constructed that it will do its work, all that we add to it to make it comely is art. After a house shelters those who live in it, and after a statement conveys its intended idea, everything that we do to embellish either of them is art and could be dispensed with if man is here in this world only to exist. But if he is not only to have life, but to have it more abundantly, well, that is entirely another matter. Leaders of the mob in the time of the French Revolution wanted to destroy the Louvre with all its gems of art because to them the artist was essentially an idler; he was concerned chiefly with beauty and not with necessity. By the same process of reasoning God is wasting His Divine Energy when He arranges the beauties of the landscape, or directs the growth of the crystal, or paints the wings of the moth or the feathers of the bird. All our notions of beauty have come to us from nature, and we are only applying to the things we make the laws that God applies to what He makes. Through art it is that man expresses his feelings and his conception of their values. His ideals are interpreted in terms of art. The thing that is most precious to him is the thing upon which he lavishes the most precious and beautiful decoration; that is, of course, if he is natural and spontaneous. But man has gotten into the habit of suppressing his natural modes of expression, and needs to cultivate the habit of natural and spontaneous and, at the same time, wholesome expression of his sentiments, ideals and aspirations.

"The churches of the Middle Ages are structures of exquisite beauty. They are covered with the finest work of the sculptor, and filled with the handicraft of the painter, the carver, and the goldsmith. They are the very culmination of the beautiful, are redolent of the atmosphere of religious worship, and are filled with all that is symbolic of Christian revelation. These buildings are the material expression of the value which men placed upon their religion, as well as the concrete expression of their belief. Men were surrounded by beautiful things in their homes. Who can look at Warwick, or Kenilworth, or Haddon Hall in England, or at the Chateaux of France, without realizing this? These buildings were magnificent in themselves and were filled with the rarest treasures, and the men who lived in them could not conceiev of a house for God to dwell in that possessed any less of beauty. And there are myriads of homes today that are quite as magnificent, or as nearly so as their owners can make them, but the houses of God sink into wretched insignificance in comparison.

"But what of the alabaster box of very precious ointment? One might spend hours in pointing out all the bearings of this significant act and the comments that were made upon it, first by the onlookers and then by our Lord. But out of the many points in connection with it there is at least the clear illustration of the truth I have been trying to make plain, namely, that there is a place, yes, even a need, for the symbolic act and for the precious vessel that contains it, even though men may be able to exist without them. From the standpoint of the man who wants his obligations to his fellow man to be discharged at the minimum of cost to himself the act was a waste; but from the standpoint of Mary, who wanted to find an adequate concrete expression of her love for her Master, and from the standpoint of Jesus, who wants men to pour out themselves to Him without reserve, the act was highly commendable.

All this applies to worship as well as to architecture or to ceremonial. The Christian Church had not gone far on the beginning of liturgical growth. Men were not satisfied with the barest and plainest language as the vehicle for conveying their prayers and praises and sacramental offerings to God. They must have the best—the best words, the best phrases, the best arrangement. To their minds nothing else was adequate or fitting; nothing else could be worthy in the sight of God, and nothing else could satisfy the true unhampered worshiper. Beautiful forms have thus been created as the centuries have rolled by, and the Church throughout the world has become the fortunate possessor of this rich treasure. We offer our worship today under forms that are well nigh matchless because they have come from the lips or pens of the masters of worship.

"I presume there is hardly anything that enters into worship as does music. Men have sung God's praises from time immemorial. And religion has produced a type of music that belongs to its very self because it is the expression of religious feeling and the vehicle of religious truth. It was so under the old dispensation, and it has been so under the new. The Christian Church has created more than one style of music that belongs to her, which might be called the melodic interpretation of Christian sentiment. And here is just where we must distinguish carefully between what is worship music and what is not. It is one thing to take a piece of music written for some secular purpose and having all the characteristics of such and attach it to a hymn or liturgical form, and it is quite another thing to take that form and make it one's own, get into the atmosphere of it and give it forth as Christian music. One method uses music as a bait, the other regards it as a legitimate form of religious expression. I believe there is a tendency to overstrain what our Lord said about fishers of men, and to include a great deal about bait, and hooks, and their consequent deceit, that do not belong to the idea at all. I question whether it is quite right to attract men by making them think they are listening to a crowd of roysterers on a street corner only to find that they are being sought by wandering evangelists in disguise. The use of fragments of operas or popular songs in the services of the Church is hardly more legitimate.

"But one of the things that mitigates against beauty of worship—the breaking of the alabaster box of precious ointment—is the wholly unwarranted habit of confusing beauty with corruption. The artistic presentation of a thing has nothing on earth to do with the character of the thing itself, nor has the use

of a symbol to represent it. If it is right to give the Blessing that we find in the Prayer Book, is it any more corrupt to use the ancient recognized form of blessing than to use the gesture that is common in restraining a crowd or arresting the traffic in a busy street? If you believe in your Prayer Book, why should you object to any beautiful interpretation of that and not of something else? Or why in the world should the use of the vehicle of music be confused with the matters of doctrine or the like?

"I confess to being quite impatient with the affectation of the ugly. It isn't natural, and, what is more, it isn't honest. It is an affectation pure and simple. I don't believe that people really admire the ugly, or that they feel comfortable when they find themselves surrounded by it. The merchant transacts his business in the atmosphere of a well-fitted office, and the banker discounts the notes of his customers in a classic temple furnished in mahogany and bronze, and then affects to enjoy "the meeting house windows bleak and bare that stare at him with a spectral glare" from some barren hilltop. Or the equally blatant affectation of knot riddled pine boards, a sawdust floor, and a tar-paper roof, filled with the raucous discord of vulgar slang. If it is the best you can get, then I say, 'May God's blessing rest upon it.' But when you make an effort to avoid the beautiful and the attractive and in God's most Holy Name give to men the ugliest and most contemptible thing you can find, something that is appropriate to the circus or the menagerie, and to nothing else that I know of, you are at least refusing to break the alabaster box of precious ointment for which our Lord commended the sister of the household of Bethany.

"If such a service as this one to-night can help to hold higher and keep brighter the ideal of spontaneous beauty in our musical worship it will not have been held in vain."

There is no doubt whatever but that the services as given by the new choir of St. Ambrose's, under the direction of Mr. Rombold, will be helpful to the cause of church music in that section of the city. Mr. Rombold is a man of ambition and high ideals, together with real ability as a choirmaster, and is associated with a rector who sympathizes with him in his work, encouraging and aiding him in every way possible, thus making the ideal relationship referred to in these columns a few months ago—a relationship that ensures a grade of work impossible under any other conditions. The singing of the choir at the service on September 18 was really quite remarkable, considering that the selections were all very difficult and that it was the initial public appearance of sixty boys and men after only a few months of rehearsing together; so that one is almost inclined to forgive the youthful excess of zeal which prompted the use at one service of three hymns, one psalm, a long Magnificat and Nunc Dimittis, two big anthems, one trio, and two soprano solos. We feel rather strongly that too many selections at one service are likely to render music the mistress and not the "handmaid of worship," and exalts the music by making the liturgy (here used in its broader sense of including the various offices) seem entirely secondary. In other words, the balance of the service is destroyed. In preparing a musical service (that is, if it is to be used as Morning Prayer or Evening Prayer) the music should be so chosen and arranged as to preserve a beautifully artistic proportion, enabling one to leave the church feeling that he has been really worshiping the Almighty and not merely entertained by beautiful singing, of which he could hear plenty at the numerous concerts given in the city during the course of the year. Of course, if there be a musical service entirely dissociated from any of the Church Offices, then the person in charge is entirely free to sing as much and as varied worthy and fitting music as he may choose, limiting himself only to the length of time that he thinks he can interest and benefit his congregation.

However, we are getting too far away from the inauguration of the boy choir at St. Ambrose's, which we are glad to welcome to the fellowship of worthwhile organizations, and which we feel sure will do much to raise the standard of sacred music in Northeast Philadelphia. In Mr. Rombold we find a man possessing all the qualifications essential to the successful choirmaster, and under his capable leadership the congregations at St. Ambrose's Church will have the opportunity of listening to music that should prove a real devotional help and inspiration to them.

Mr. Percy Chase Miller has been appointed organist and choirmaster of the Church of St. Asaph's, Bala, the Rev. Harrison B. Wright, rector, and entered upon his duties there September 23. Mr. Miller has been conspicuously successful in boy choir work, is full of enthusiasm, and under his care the music at St. Asaph's will surely be of a very high standard.

On All Saints' Day, there were dedicated in Christ Church, Pottstown, two memorial windows, given in memory of Alice Stanney Mills, by her children. The subject is "Christ Blessing the Children," and the windows are the work of the London studios of Heaton, Butler and Bayne.

A BOOK YOU NEED

The Creed of a Churchman, by the Bishop of Peterborough, the Bishop of Barrow in Furness, C. C. B. Bardsley, E. A. Burroughs, and Edward S. Woods, published by Longmans, Green & Co., at 50 cents a copy, is worthy of hearty commendation to the clergy, to those who teach in our Sunday-schools, and to those who feel the need of simple guidance in their Christian life; a book which the rector can put into the hands of any one who is seeking knowledge of the Church's ways. There is nothing in it for which he need apologize, which he feels he must explain away. The Holy Spirit is a Best Friend—"While human friends may make us do what we *can,* the Divine Friend can make us do what we *can't.*" The Church is the Divine Society, and in the face of the world's need "division seems almost the sin against the Holy Spirit." The chapter on The Christian Life and that on Prayer are inspiring; that upon the Bible is written in the light of recent discoveries, and remarks, "Our Church has no theory of inspiration, it is only the man who reads *about* the Bible who needs one. The man who *reads it* bows to the invincible fact of inspiration." Private Confession has the place which it holds in the English Prayer Book. The chapter on Sacraments might have been written by C. S. Carpenter, for the writer finds not merely seven sacraments but seventy or seven hundred, and yet only two ordained by Christ Himself. The Kingdom of God: "The point is that God wants me, as He does every one else, to play each our own part in the working out of His purpose for the world," and quotes the words of Mr. Neville Talbot: "The saving truth of Christianity is that its main motive lies not in our need but in God's need."

A notable service, attended by over 1,500 persons, was held in the Church of St. Luke and the Epiphany, Thirteenth below Spruce Street, on the afternoon of "Prayer for Victory Sunday," October 28th. The splendid musical program included the national anthems of all the allied nations. The rector, Dr. Steele, delivered an eloquent patriotic address. The service flag now displayed by this parish contains ninety-three stars.

The patriotic services in St. James's Church, Twenty-second and Walnut Streets, in obedience to the President's Proclamation for Sunday morning, October 28th, received an added touch of interest and solemnity through the gift of a very handsome silk American flag, which is to be used in the procession of choir and clergy. It is a gift presented as a memorial of Mr. S. Kingston McCay, for many years a vestryman of the parish.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

On Tuesday, November 6th, at the residence of the bride's mother, "Oaklands," Laurel, Md., the Rev. Benjamin Janney Rudderrow, vicar of St. Anne's Chapel, Willow Grove, was married to Miss Mary Janney, daughter of Mrs. Lewis Hooff. After a short honeymoon the newly married couple took up their residence at Jenkintown as, during the absence of its rector, the Rev. John M. Groton, Chaplain of Base Hospital No. 34, U. S. A., Mr. Rudderrow is acting as minister in charge of the Church of Our Saviour.

At its fall meeting in Gulph Mills, the Woman's Aid of the Convocation of Norristown decided to cultivate a "neighborly intercourse among all its chapters" during the coming winter. Each parochial organization has been requested to invite personally delegates from the nearest parish who shall attend one or more of their meetings and thus become familiar with methods and procedures elsewhere than at home. Miss Anna S. Kent, of Wyncote, who is a member of Base Hospital Unit No. 34, having resigned as secretary, Mrs. Frank M. Bailey was chosen in her place.

At the meeting on Monday, November 5th, the Clerical Brotherhood was honored by the presence of the Rev. Edwin H. Delk, D.D., President of the Church Federation of Philadelphia, who delivered a scholarly and thoughtful address on "Martin Luther and His Contribution to the Protestant Reformation."

The vicar of the Chapel of the Mediator, the Rev. P. E. Osgood, has inaugurated a plan of "social sponsorship," an idea variously adapted widely in use among different religious bodies, more particularly in the Mid-West. With the purpose of creating greater comradeship, the parish is divided into thirty-six family groups, over each of which is placed a "sponsor family," which is responsible for bringing together the various members of the group and making them better acquainted.

The Rev. Henry B. Bryan, who has been acting as minister in charge of Trinity Church, Buckingham, has resigned to become assistant to the rector of Grace Church, Jersey City.

According to custom the annual matriculation service for the new students of the Philadelphia Divinity School was held in the chapel on the afternoon of All Saints' Day. A number of the clergy and friends of the School—but by no means anywhere like what there should be on an occasion of this sort—were in attendance. A shortened form of Evensong was read by the Dean and Professors Montgomery and Foley, after which the eleven new students were called to the chancel rail and presented to the Bishop Suffragan, acting for Bishop Rhinelander, who had suddenly been called out of town. Bishop Garland made a practical address. After the service, the whole company were informally entertained at tea in the Deanery by Dr. and Mrs. Bartlett.

St. George's Church, West End, has been fortunate in receiving a generous donation from a friend of the rector to build a new chancel and enlarge the church. Plans have been drawn and the work is now in progress. The walls are already several feet above ground, and it is expected that the work will be well under way before cold weather. The plans provide for a spacious choir and sanctuary, 24 by 38 feet in all, separated from the nave by a graceful arch. Flanking the choir are transepts opening into the choir by large arches, and into the nave by smaller arches on either side of the main chancel arch. The transept on the right is to be made into a lady chapel, that on the opposite side for the organ chamber. Beyond the transept on the south will be a sacristy with a door opening into the transept on one side and on the other directly into the sanctuary. Later it is expected that a server's sacristy will be built. In the basement is to be a choir room, which shall also serve for the sessions of the primary department. The addition will provide for about one hundred more people than the church at present accommodates.

A largely attended devotional service under the auspices of the Diocesan Woman's Auxiliary was held in St. James's Church, Twenty-second and Walnut Streets, Thursday, November 15th. Bishop Rhinelander was the Celebrant. After the Communion, devotional addresses were made by the Rev. Dr. Drury, Headmaster of St. Paul's School, Concord, N. H. In the afternoon the officers and delegates from the parishes held their annual Conference at the Church House.

The Rev. Granville Taylor, a graduate of the Philadelphia Divinity School of the Class of '16, has become a curate of the Church of St. Luke and the Epiphany. For the past two years, since his ordination, Mr. Taylor has been serving in a similar capacity at the Memorial Chapel of the Holy Comforter (St. Peter's Parish).

Widespread sympathy is felt over the serious accident which has for the time being disabled Mr. Montgomery, long time verger of St. Luke and the Epiphany Church. On a recent evening, as he was closing up the Parish House for the night, he fell and was found so badly hurt that he had to be taken to the Pennsylvania Hospital and, at this writing, he is still in a critical condition. Mr. Montgomery, by his courtesy and attention to the Diocese when annually at Convention we are the guests of the parish, is well known to the clergy and delegates, all of whom have heard with regret of his misfortune and pray for his speedy and full recovery.

During the absence "at the front" of its rector, the Rev. F. B. Barnett, the parish of Christ Church, Ridley Park, is in charge of the Rev. Henry Beddinger, of the Diocese of Massachusetts, the well-known missioner. Mr. Barnett is the Chaplain of a Base Hospital from New York City now "somewhere in France."

Interesting and impressive services were held in Gloria Dei Church on the twenty-fourth Sunday after Trinity with the Missionary Bishop of Idaho as officiant and preacher. The occasion was the dedication of a pedestal to the celebrated "Gottenburg Font"—in memory of the late Rev. J. C. Clay, D.D., and a communion set for use in the chapel—in memory of the Rev. Snyder B. Symes, the gifts of Mr. R. Edey Clay. The services were attended by large congregations, including many former parishioners. A generous offering was made for the War Commission.

The Rev. Dr. Mockridge, rector of St. James's Church, has been appointed by Bishop Tuttle a member of the War Commission of the Church at large.

A memorial service for the late Julian Biddle was conducted on Saturday, November 10th, in St. Thomas' Church, Whitemarsh, by Bishop Rhinelander, assisted by the Rev. Benjamin H. Bird, in the presence of relatives and close friends.

Consuls of all the Allied nations resident in Philadelphia, together with a large number of soldiers and sailors, joined with the congregation of Holy Trinity Memorial Chapel in a "patriotic service" on Sunday evening, November 11th. The choir, under the direction of Felix Potter, rendered a superb musical program, which included the national hymn of all the Allies.

St. Clement's Church, Philadelphia, has received the gift of a new font, carved from a massive block of English red stone, of unusually beautiful texture and color. There is a cover of carved oak, suspended by a chain of wrought iron. The location of the baptistry has been changed to a much more convenient part of the church, at the end of the north aisle. The whole is the gift of a parishioner and bears the inscription, "To the Glory of God and in loving memory of Gertrude Longstreth and Frederick Dent Sharp."

The Rev. Daniel G. MacKinnon, D.D., rector of St. Bartholomew's Church, Twenty-fifth Street and Lehigh Avenue, has accepted a call to become rector of Christ Church, New Bern, North Carolina, entering upon his new duties on Advent Sunday. Dr. MacKinnon came to this Diocese from Kansas City, Mo., where he had been Archdeacon; in 1908, as rector of St Paul's, Doylestown. In 1912 he assumed the charge of St. Bartholomew's Mission, which, under his administration, has been made a parish and admitted into union with the convention.

The handsome Church of St. Martin's-in-the-Fields has been further beautified recently through the gift of an anonymous donor, of an altar rail of brass and marble in keeping with the architectural design of the sanctuary. In addition, another memorial window has been placed in the nave of the church as a recognition of the long and faithful service to the parish rendered by Mrs. Lydia K. Strebeigh. The design most effectively commemorates the interest she felt ,especially for children, and her devotion to religious training of the young, a fitting tribute to one who for nearly a quarter of a century was an untiring worker in the Sunday-school. This window is the gift of a number of her friends as a testimony to her unselfish work.

The Rev. Walter Cresson Pugh, formerly rector of St. Matthew's Church, Sunbury, Pa. (Diocese of Harrisburg), has accepted the call to the rectorship of the Church of the Advent, Kennett Square, and entered upon his duties. He succeeds the Rev. Thomas J. Taylor, for several years the minister in charge, who, on St. Andrew's Day, entered his ninety-third year.

By the addition of new pews in the rear of the church, much needed seating capacity has been gained in the Church of the Good Shepherd, Rosemont, the accommodations now being for five hundred worshipers.

On the Feast of S.S. Simon and Jude there was presented to St. Gabriel's Mission, Front Street facing the Northeast Boulevard, a beautiful brass altar cross, the gift of the warden, Mr. John Knowles, in memory of his wife.

The Church Club of the Diocese assembled for the opening meeting of the season in their club rooms on the evening of Monday, October 22d, with President Tingley in the chair. The Rev. Allen Evans, Jr., Executive Aide to the Chaplain of the Navy Yard at League Island, gave a most interesting address upon the various branches of recreation and religious work which the religious communions of Philadelphia and vicinity are carrying on in behalf of the thousands of enlisted men at League Island. His address was illustrated by moving pictures taken at the Yard. Chaplain Dickins also spoke. All who attended felt a renewed interest in the exceptional work which is being done under Chaplain Dickins and his devoted co-workers.

In succession to the Rev. Mr. Yeates, who has become a chaplain in the U. S. Navy, the mission at Collingwood has been offered to and accepted by the Rev. George N. Holcomb, of the Diocese of Connecticut. Mr. Holcomb is a recognized expert in the field of sociology and in his previous residence in the Diocese was a special lecturer at the Divinity School.

The mid-winter banquet of the Associate Alumni of the Philadelphia Divinity School will be held on Tuesday evening, January 22, 1918. Further notice regarding time and place of banquet will appear in a later issue of THE CHURCH NEWS.

The chapters of St. Vincent's Guild (for acolytes and servers) from a number of parishes in the Diocese, united in a service at St. Elizabeth's Church, Sixteenth and Mifflin Streets, the Rev. F. D. Ward, rector, on the evening of November 4th. The Rev. John A. Carr, of Bristol, preached a most interesting and instructive sermon.

The November issue of *St. Matthew's Messenger,* the parochial magazine of St. Matthew's Church, Eighteenth Street and Girard Avenue, contains a most interesting letter from its rector, Major Pierce, relating to the organization of his work under the War Department, U. S. A., of "the Graves Registration Service," the first unit of which (No. 301, Q. M. Corps, N. A.) is now completely organized and in camp at Governor's Island preparatory to active duty "overseas." The rector is very proud of the fact that this unit was recruited from the historic rectory of the parish and, in future records of this war it will be noted, he writes, "as the first company ever organized in the U. S. Army for the care of the dead." And the Diocese of Pennsylvania may be proud that "our brother, beloved" was chosen by the President of the United States to organize and direct this appealingly humanitarian service. As we go to press word is received of the safe arrival of Major Pierce and his unit "over there."

A memorial window has been placed in the north gallery of the Church of the Holy Trinity, Rittenhouse Square. The subject is "The Redeemer of the World." A memorial tablet bears the inscription, "To the Glory of God and in Loving Memory of Joseph Harrison, Jr., 1810-1874, and Sarah Harrison, 1817-1906." The window was designated and executed by William Willet and Annie Lee Willet. It is a passion window, not a picture of the Crucifixion, but a symbolical expression of God's love for man. In the predella stands Moses with the Old Law; Adam and Eve are at his feet. Roots grow out of this predella which develop into a tree—an olive tree—significant of Christ's passion at Gethsemane; "the leaves of which shall be for a healing of the nations." Growing up out of this tree is the cross of Calvary, upon which is uplifted the great Sin Bearer who has paid the debt of Adam's transgression with His own blood. The scroll beneath the figure bears the final words: "Consumatum est." At the foot of the cross Mary Magdalene is bowed with grief. In the upper part is shown the Lamb with the banner of the cross, regnant, upon the Book with the seven seals, suggesting the Lamb slain from the foundation of the world. The design of the window, as well as its execution, is regarded as being in the best spirit of medieval art, but void of all archaism.

The Rev. Edgar VanW. Edwards, of the clerical staff of Holy Trinity Parish, since October 1st has been serving as assistant to the vicar of the Memorial Chapel, Twenty-second and Spruce Streets.

A large congregation gathered on the lawn of the Church of the Holy Apostles, Twenty-first and Christian Streets, on the morning of Sunday, October 28th, with the choir and clergy of the church. After appropriate devotions and a brief word of explanation by the rector, there were unfurled to the breeze a beautiful American flag and a service flag, the latter containing fifty-two stars, representing the number who have gone from the mother church of the parish into the national service.

Upon the occasion of his Visitation of All Saints' Church, Norristown, for Confirmation, November 3d, Bishop Garland dedicated the new transept screen erected the past summer, a work of art by which the interior of this church is wonderfully improved and its chancel and choir for the first time given their proper proportions and setting. This was one of the last of the gifts of the late Miss Elizabeth Swift to All Saints, for which she did so much in life and remembered so bountifully in her will. In appreciation of her constant benefactions the congregation has caused to be made an artistic and elaborate font of Italian marble, to which has been given the name "The Elizabeth Swift Memorial," and this too was dedicated on the same occasion by Bishop Garland.

The Rev. J. L. Ware, a deacon who is a member of this year's Senior Class at the Philadelphia Divinity School, has been engaged as curate at Christ Church, Germantown, with special work among boys and young men. He is a son of the Rev. James P. Ware, of Drifton, Pa., well known in this Diocese.

During the Brotherhood Convention Archdeacon Bywater, of Seattle, Wash., was the guest of the rector of the Church of the Holy Comforter, the Rev. Edw. J. McHenry, preaching twice during his brief visit to the great edification of all who heard him.

Mrs. Helene Cross, author of the little volume, "Soldiers' Spoken French," for the soldier's tunic pocket, which E. P. Dutton & Co. have published in the United States, has received hundreds of letters from soldiers of the British Army in France commending her little guide to a quick knowledge of spoken French and thanking her for the help it has given them. Mrs. Cross lives in New Zealand now, but her home was formerly in England, where her family lives near the home of ex-Empress Eugenie. Among the letters she has received is one from the aged ex-Empress of France, who wrote her in the most appreciative way of the practical merit of the book. The mother of one New Zealand lad in France, who had written to her despondingly of the difficulties of learning French, sent her this letter after he had used Mrs. Cross' book: "Please write and tell the authoress of the little French book how much we appreciate it. The many people I have shown it to all say it's the most concise, most instructive and easiest to learn of all such books. My copy is used by one and all and I am really beginning since studying it to pronounce French a little more like the natives. Please send me another copy."

At its meeting in Chicago during October the House of Bishops elected as Bishop Suffragan for the Missionary Jurisdiction of South Dakota the Rev. Wm. P. Remington, rector of St. Paul's Church, Minneapolis, Minn. Mr. Remington is a son of this Diocese, a native of Philadelphia, of a family of high standing in social and business circles as well as foremost in Church activities. After graduating at the University of Pennsylvania in 1900 and from Alexandria in 1905, he was ordained deacon and priest by Bishop Whittaker. After a most acceptable curacy of two years in the Church of the Holy Trinity, he served as vicar of the Chapel of the Holy Communion until 1911, when he was called to the important northwestern parish, which for the past six years he has filled with conspicuous success.

THE NEW LECTIONARY

The official edition of the new Lectionary was issued last November in a neat pamphlet of forty-six pages. It contains not only the proposed lessons, in two series covering two years, but the lucid and full explanations of the Commission as to the plan and principles upon which the tables are constructed. The tables, as given in some of the current almanacs, were prematurely printed from an earlier copy of the Commission's report, and, therefore, were without the very numerous corrections that were later inserted. Copies of the authorized edition may still be secured by application to the undersigned with an enclosure of twelve cents in stamps.

Clergymen who have not secured a copy of the last General Convention Journal will receive it by return mail by remitting twenty-five cents to cover postage. Copies of the Constitution and Canons in separate form are furnished on a remittance of forty cents.

HENRY ANSTICE,
Secretary.

Church Missions House,
281 Fourth Avenue, New York.

ORGANIST and Choirmaster wishes appointment. Formerly with Trinity Parish, New York. First-class English and American experience. Choir Training a special feature, boy or female. Best references. H. LESLIE GOSS.

A CHURCHWOMAN, experienced in Institutional School Mission and Social Work, wishes to be located in the Province of Washington. If in Philadelphia, she would be willing to take part time work. Address Social Service, care of the CHURCH NEWS, 1016 Arch Street, Philadelphia, Pa.

Get the
Apollo and Family Brands
of pure food from your grocer.
HALPEN, GREEN & CO., Philadelphia

Evangelical Education Society
of the
Protestant Episcopal Church

OFFICE
The Church House
Room 11
Twelfth and Walnut Sts., Philadelphia

SCHOLARSHIPS

Resolved, That in granting aid, preference shall be given to Candidates for Holy Orders who possess *full literary qualifications*, and who are *worthy on account of Christian character, high scholarship, vigorous health, and natural energy and force.*

We give our contributors the *choice of agency* in the great work of preaching the Gospel. They may do either by the *living voice* or the *printed page.*

Officers of the Society

BOARD OF MANAGERS

President
WILLIAM S. HARVEY.

General Secretary
REV. S. LORD GILBERSON, M.A.

Active Vice-President
RT. REV. THOMAS J. GARLAND, D.D.

Treasurer
ALFRED LEE, ESQ.

General Counsel
HAROLD GOODWIN, ESQ.

TERM EXPIRING 1919.
Rev. Llewellyn N. Caley, B.D.
Rev. Robert Johnston, D.C.L., Philadelphia.
Rev. Floyd W. Tomkins, S.T.D., Philadelphia.
Rev. Stewart P. Keeling, Philadelphia.
J. Turley Allen, Philadelphia.
George B. Hawkes, Esq., Philadelphia.
Henry Bassett, Philadelphia.

TERM EXPIRING 1918.
Rev. J. G. Bawn, Ph.D., Philadelphia.
Rev. Carl E. Grammer, D.D., Philadelphia.
Rev. H. Richard Harris, D.D., Philadelphia.
Rev. J. DeWolf Perry, D.D., Philadelphia.
Rev. Royden R. Yerkes, D D., Philadelphia.
Charles H. Clarke, Philadelphia.
W. M. Coates, Philadelphia.
George R. Yarrow, Philadelphia.

TERM EXPIRING 1917.
Rev. W. S. Baer, Elizabeth, N. J.
Rev. George H. Toop, Philadelphia.
Rev. Joseph P. Morris, Philadelphia.
Harold Goodwin, Esq., Philadelphia.
Howard R. Sheppard, Philadelphia.
J. Nicholas Mitchell, M.D., Philadelphia.

Committee on Finance.
Alfred Lee, Esq., Treasurer.
William M. Coates.
George R. Yarrow.

Publication
Rt. Rev. Thomas J. Garland, D.D.
Rev. Llewellyn N. Caley.
Rev. J. DeWolf Perry, D.D.
Harold Goodwin.
Rev. S. Lord Gilberson, General Secretary.

SILVER

IN SUBSTANTIAL WEIGHTS

J. E. CALDWELL & CO.
PHILADELPHIA

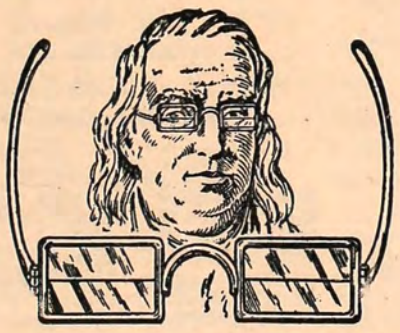
Welch's

"THE NATIONAL DRINK"

A GLASS of Welch's brightens the morning. Just the tonic needed for appetite. A pure fruit drink. A food drink. Welch's for the fruit course makes the whole breakfast better.

Drinking a small glass of Welch's to begin the morning meal is a custom fast growing in popularity. Try it yourself tomorrow morning. A small glass—about 4 ounces—is right. Be sure to have it ice cold.

BENJAMIN FRANKLIN
"Father of Eyeglass Efficiency"



If Franklin could look through a pair of

KRYPTOK GLASSES
THE INVISIBLE BIFOCALS

he could see the principles of his split bifocals for far and near vision developed to a point of perfection.

C. E. IDELL
OPTOMETRIST AND OPTICIAN
5409 Germantown Avenue
(Just above East Coulter)

Learn to Save!

One Dollar Will Open an Account With

The Western Saving Fund Society of Philadelphia

(Incorporated Feb. 8, 1847)

TENTH AND WALNUT STREETS

The Signature that cannot be Forged

Whether you write, or not, you can, if you so desire, record your finger prints on your account with this Society.

There Are No Two Finger Prints Alike

The Finger Print is a positive safeguard against forgery.

Interest $3\frac{65}{100}$ Per Cent.

Assets, over $44,000,000 Deposits, over $39,000,000

OUR KENSINGTON OFFICE IS AT FRONT AND YORK STREETS

GERMANS WHO AGREE WITH PRESIDENT WILSON

The stand taken by President Wilson that there can be no peace negotiations with the present ruling powers of Germany is meeting with a warm response from German liberals, who, in this country, in France and in Switzerland, are working for a German republic. The theme of Hermann Fernau's book, "The Coming Democracy," just published in America, is that there can be no peace until the German people rid themselves of the imperial power and the autocratic ruling class and form a government whose motto will be Germany for the German people instead of Germany for the dynasty. As the head of a society of German liberals in Switzerland working in the interest of a German republic, Herr Fernau has attracted a great deal of attention in France, England and America and his book is being welcomed by prominent men and newspapers in England and the United States as one of the most important the war has produced. Its central ideas are so like some of those expressed by President Wilson as to what must be accomplished by the war as to be really astonishing, while it makes an even more scathing indictment of the German ruling class.

A group of German-Americans has just been organized in the United States, which is in close touch with Herr Fernau and his group. It bears the name, "Friends of the German Republic," and expects to enroll in its membership a large percentage of all German-Americans. Its purpose is to help in every way possible the agitation for a change in the form of the German government. In France the German republican workers are led by Siegfried Balder, a German poet. They are printing pamphlets and leaflets by the thousand and dropping them along the German front. One of these tells the German soldiers that whoever surrenders and speaks the password "Republic," will not be treated in France as an enemy of war prisoner if he will work with the German republicans for the liberation of Germany. Another begs all Germans to spread the truth and agitate for a German republic. The French group has applied to the newly formed society in this country for help in getting a small printing press and a supply of paper which will enable them to print and scatter great quantities of such literature among the German soldiers and people. Herr Balder hopes that many American airplanes will be used in distributing such revolutionary propaganda among the German soldiers and thinks it would do more damage to the German army than the dropping of bombs.

The leading article in the October issue of the *Spirit of Missions* is written by Bishop Tyler. It is entitled, "The Land of Fertile Prairie and Sunshine," and describes the work of the Church in the missionary district of North Dakota. Some of the interesting facts which Bishop Tyler brings out are as follows:

Forty years ago this State had a population of 2,400; today, it has a population of over 635,000, while the total wealth within its borders is one and one-quarter billions of dollars. North Dakota ranks first as the grain-producing State of the Union, and its 45,000,000 acres of land, most of which is arable, is the basis on which the great material prosperity of the State rests. Apart from its great agricultural resources, however, there is a vast deposit of lignite coal within its borders, conservatively estimated to be sufficient to supply every family in the United States with ten tons per year for one hundred to two hundred years. There is also within the borders of the State fine grades of clay, capable of being made into great varieties of valuable products. In this wealth of natural resources North Dakota bids fair to rank as one of the great empires of the Union—not only in agricultural products but in manufacturing industries.

Modernizing Old Organs Our Specialty

Our Organs Are Our Best Salesmen

HASKELL

A Name Symbolical of Merit

PIPE ORGANS

Work of the best material, scaled and voiced for your building.

Not stock in any part, but designed and built to meet existing conditions.

1520 Kater Street :: :: Philadelphia

Bid Adieu to Drudgery

ELECTRIFY

YOUR DOMESTIC UTILITIES

Vacuum Cleaners
Cooking Utensils
Heaters
Curling Irons
Portables of elegant design
Ever-Ready Lights
Washing Machines

WALKER & KEPLER

531 Chestnut Street

PHILADELPHIA

MEMORIALS
WINDOWS : DECORATIONS
THE D'ASCENZO STUDIOS
1608 Ludlow St. Philadelphia
101 Park Avenue New York
REFERENCES
Washington Memorial, Valley Forge
St. Mark's P. E. Church, Frankford, Phila., Pa.

HOLMESBURG GRANITE CO.
410 Commercial Trust Building
15th ST. & S. PENN SQUARE, PHILA.
Telephone, Spruce 2171

Heaton, Butler & Bayne
Glass Stainers
BY APPOINTMENT OF THE LATE
KING EDWARD VII
Stained Glass, Mosaics, Church Decorations, Memorial Brasses, etc.
Designs and estimates on application to
Heaton, Butler & Bayne
(New York) Limited
437 Fifth Ave., Knabe Bldg., New York

JOSEPH DE STEFANO
Clerical Tailor & Importer

CASSOCKS
SURPLICES
STOLES GOWNS
HOODS
Anything Clerical
Specialty in Bishop Robes
Bell Phone Walnut 2176
1040 Pine St., Philadelphia, Pa.

STAINED GLASS
MURAL DECORATIONS
ALBERS, KORNHAUSER & CO.
3038-40 Chestnut Street :: Philadelphia

CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Clothes, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Avenue, New York

Church Kalendar for 1918
TWENTY-FIFTH YEAR
Most useful Kalendar published. Large quantities sold by Church Societies. Sample (prepaid) 25c. Price list of Special Church Kalendars with any church reproduced on heading on request.
ASHBY PRINTING CO., Publishers, ERIE, PA.

The Memorial Church of the Advocate, Eighteenth and Diamond Streets, has received the gift of a beautiful lectern Bible for the chapel to replace the badly worn copy hitherto in use, donated by Mr. Wm. Gaston. It is a most appreciated gift.

The Rev. Wallace Roylance Everton, canonically connected with the Diocese of Maryland, has been licensed to officiate in this Diocese and has become a member of the staff of St. Clement's Church, Philadelphia, and is in residence at the Clergy House. Mr. Everton is an alumnus of Johns Hopkins University, Baltimore, and of the General Theological Seminary, Class of '17.

The vestry of St. John's Church, Northern Liberties, Brown and American Streets, at a meeting held on Monday, October 23d, extended a call to the rectorship to the Rev. Edwin Selden Lane, who for some months past has, under the appointment of Bishop Rhinelander, been serving the parish as minister in charge. Mr. Lane has shown himself conspicuously the "man for the place" and has been wonderfully successful. He has accepted the call.

A stated meeting of the S. S. Superintendents' Association of the Diocese was held in the parish house of St. Philip's Church, Forty-second Street and Baltimore Avenue, the evening of November 22d. The address was made by the General Secretary of the Board of Religious Education, the Rev. Dr. Gardiner. Needless to add it was extremely instructive.

The Rev. C. Edwin Brown, Tecumseh, Nebraska, has sent in the interesting fact that recently a Presbyterian layman of the town gave him two hundred dollars and asked him to use it wherever it would do most good. He used it towards partial repairing of the church. The very fact that the gift came in that way and without condition has encouraged the people of Grace Church. There are other needs in Tecumseh and Mr. Brown would be glad to answer any questions.

For some time past Miss Withers has been working with the Board of Religious Education, and her ability in Sunday-school work has won her many friends, as she has visited in different parts of the Church. This experience and her practical working out of the plan in her own parish Sunday-school promise a speedy and enlarged interest in and development of the New Junior Plan, to which she will largely devote her time. Miss Withers comes to the Missions House on November 1st, and arrangements are already being made for her to lead in institutes this fall and winter.

Christmas Cards
Calendars and Novelties
NOW ON DISPLAY
Jacobs' Satisfacto Fountain Pen
makes a good Christmas gift. Self-filling, 14-karat gold pen. Price $1.25 in a box with our guarantee.
Our Christmas Catalogue sent upon request
GEORGE W. JACOBS & CO.
PUBLISHERS IMPORTERS
BOOKSELLERS STATIONERS
1628 CHESTNUT STREET
PHILADELPHIA
"MEET ME AT JACOBS"

MARVEL
MARVEL HAIR POMADE
stops falling hair—kills dandruff—stimulates the growth of the hair.
Improved Marvel's hair in 2 years 400%
Sizes, 25c and 50c
Address
MISS MARVEL
22 North William St., New York, N. Y.

WILLIAM B. MARGERUM
GENERAL VICTUALER
Dealer in the Finest Quality
BEEF, MUTTON, LAMB, VEAL, HAMS, BACON, LARD, TONGUES
And Provisions in General
THE STANDARD HOUSE FOR THE CHOICEST THE MARKET PRODUCES
STALLS, 1000 to 1020 Tenth Avenue
913 to 921 Ninth Avenue
OFFICE, 28 to 35 Avenue A
READING TERMINAL MARKET
12th and Arch Sts. Philadelphia
Telephone Connections
Bell, 2702 Filbert, 2703 Filbert
Keystone, 258 Race

I wish the Financial Aid of Several Gentlemen
to push an Electrical Device of great merit, men who are able and willing to wait for returns, as this is no "Get Rich Quick Scheme."
For Further Particulars Address
WM. HUNTER FRIES
ELECTRICIAN
Clifton Heights Penna.

Orders Taken by Churchwoman for

Surplices and Cottas

Handmade and Embroidered

Address: H. C. R.
622 West Rittenhouse Street
Germantown, Pa.

No matter where your home, in city or suburbs, your telephone orders for dinner candies and other dainties will be promptly delivered and charged to your account.

Luncheon Candies Ice Cream

Whitman's

1316 Chestnut St.

For Sale to Close an Estate
Haskell Two-Manual and Pedal pipe organ, ten complete stops, good condition. Can be seen by appointment.
CHURCH NEWS

HENRY T. AMLUNG

Furrier

Fur Garments

Made, Altered and Repaired

4810 BALTIMORE AVE.
PHILADELPHIA
Bell Phone, Woodland 5210

Stands First Among American Companies for Length of Service and Losses Paid!

FOUNDED 1792 NORTH AMERICA

From its organization in 1792 it has never failed to make good its promises to policy holders.

"The tree is known by its fruit"

INSURANCE COMPANY OF NORTH AMERICA

232 Walnut Street
Philadelphia

TRADE MARK NICE REG. U.S.A.

The name to go by when you go to buy

Varnishes, Paints Stains, Enamels

They Are Quality Finishes Through and Through

Ask for Color Cards and our free booklet "Paint Pointers"

EUGENE E. NICE
Philadelphia, Pa. Camden, N. J.

ESTABLISHED 1840

Seventy-Six Years' Experience in

INTERIOR

Painting and Decorating

FINE PAPER HANGING

Bell Telephone, Walnut 972

F. A. BLACK & SON

FRANCIS F. BLACK

620 South Washington Square

PHILADELPHIA, PA.

Insurance Conveyancing

One of our specialties: "Financing your Real Estate"

LEWIS A. TAULANE
(C. William Spiess)

Real Estate in All Its Branches

S. W. Cor. Ninth & Walnut Streets

Mortgage Loans of all kinds negotiated

Notary Public Commissioner of Deeds for New Jersey

R. R. Bringhurst & Co.
1924 Arch Street
Philadelphia, Pa.

PLASS COMPANY

ESTABLISHED 1880

Have your

Lace Curtains and Blankets Cleaned and Refinished

in the Plass Way

Prices are right—
Service Good and Expert

PHONE: BARING 1675

3258 Chestnut St. Philadelphia

Get an outfit today! At your dealer's or remit $1.25 for complete outfit to

CREW LEVICK COMPANY
Land Title Building
Philadelphia

Mistokleen

Makes Old Cars Look New

The *experienced* motorist uses "MISTOKLEEN" instead of harsh soap and water. For "MISTOKLEEN" polishes and cleanses an automobile in ten or fifteen minutes, *thoroughly* and *safely* for three cents.

If your garageman still uses soap and water, insist that he restores life to the finish *afterwards* with "MISTOKLEEN."

CREW LEVICK

You who think of your less fortunate fellow citizens will be interested to know that during the past year

The Society for Organizing Charity

419 South 15th Street, Philadelphia

gave advice, information, assistance, friendly service to 5,105 families in their homes, and to 5,996 homeless men and boys, and disbursed in material relief $67,000

Endorsed by Philadelphia Chamber of Commerce
CONTRIBUTIONS SOLICITED

STEVENS HECKSCHER, President
HENRY TATNALL, Treasurer

This advertisement is paid for by a friend of the Society

The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

¶ **The Society helps children** who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.

¶ **It places children** in good private families—usually in the country—with or without payment of board, according to circumstances.

¶ **It selects foster homes** by a most careful process of investigation carried on by skilled agents through personal visits.

¶ **It supervises children** after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committee.

¶ **It now has over 2300 children** in its care. For about **1100** of these children the Society pays board in carefully selected families in the country.

¶ **Anyone willing** to consider taking a friendless child into their family is urged to write for further particulars.

¶ **Checks payable to the Society** will be promptly acknowledged and used for this child-saving work. **Bequests are solicited.**

Endorsed by Philadelphia Chamber of Commerce

Main Office **419 South Fifteenth Street** Philadelphia

The Sheltering Arms

OF THE

Protestant Episcopal Church

717 FRANKLIN STREET

This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

J. C. BOGAN, Treasurer
660 Drexel Building, Philadelphia

L. L. POATES & CO.'S

Complete Atlas of the World

Stands for Accuracy, Conciseness and Reliability

It contains 193 pages of maps, printed in 5 and 6 colors, (maps 8½″ x 10½″); book size, 7″ x 10″. **Only $1.50 in cloth and $2.00 in leather,** delivered to your door.

Everybody should own a Complete Atlas to compare current events with Poates' splendid Maps. Our reference—On the Philadelphia School List.

L. L. POATES PUBLISHING CO.,
22 North William Street **New York**

Established 1819 **Telephones**

JAMES T. ALLEN & SON

J. TURLEY ALLEN

Plasterers

510 North Eighth Street

Philadelphia

ESTABLISHED 1844

Samuel H. French & Co.

Manufacturers of

Paints, Varnishes Plaster, Cement and Builders' Supplies

York Ave., 4th and Callowhill Sts
Philadelphia

THE EPISCOPAL ACADEMY

Locust and Juniper Streets

FOUNDED 1785

With Which Was United in 1915

The De Lancey School

The Curriculum—The course provides a thorough training for Christian citizenship from the age of 6 until entrance into any college, university, technical school or business.

The Faculty—The consolidation of these two well-known leading schools has made possible, by selection, a faculty of expert and successful masters of long experience.

Separate Building for Younger Boys—A special feature of interest is the completely equipped modern building for boys in the Lower School. Here the boys from 6 to 10 or 11 years old have the continuous oversight of the Masters of their respective Forms.

New students may be enrolled at any time. Registers mailed on application.

REV. PHILIP J. STEINMETZ, JR., *Headmaster.*

Rt. Rev. Philip M. Rhinelander, D.D., President Board of Trustees

Chestnut Hill Academy

Every Boy in Graduating Class 1917 Entered College Without Conditions

30 minutes from Broad Street Station, Phila.

Board of Directors

RT. REV. PHILIP M. RHINELANDER, President
SAMUEL F. HOUSTON, Vice-President
GEORGE WOODWARD, M.D., Sec'y and Treas.

James M. Beck — J. Levering Jones
Walton Clark, Ir. — James R. Sheffield
Edgar Dudley Faries — Francis D. Lewis
Randal Morgan — E. W. Clark, 3d
Francis I. Gowen — Edward B. Robinette
Jacob S. Disston

JAMES L. PATTERSON, Head Master, Chestnut Hill, Pa.

FRIENDS' CENTRAL SCHOOL

was established in 1845 for instruction of Friends' Children and for others who are in sympathy with Friends' Educational aims—moderation, thoroughness and character building, as well as book learning.

WRITE FOR YEAR BOOK OF RATES

and general information of the Friends' Educational System from Kindergarten to College.

JOHN W. CARR, Ph.D., Principal

15th and Race Sts., Philadelphia

ELEMENTARY SCHOOLS—
15th and Race Sts.
35th St. and Lancaster Ave.
17th St. and Girard Ave.
Greene St., Germantown.

St. Luke's School

Wayne Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

THE HOME MISSIONARY SOCIETY of the City of Philadelphia

533 Arch Street

Phone, Market 3210

Organized 1835 Chartered 1845

For the Spread of the Gospel.
For the Relief of the Poor.
For the Care and Upbringing of the Needy Child.

Non-Sectarian—An Auxiliary to all the Churches. Sustained by the Charitable.

Money, clothing and all material for the relief of the poor are earnestly solicited. Annual report on request.

Rev. Arthur Warner, Supt.
Provident Life and Trust Co., Treas.

Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue
Philadelphia

Incorporated 1882

The First Institution of its Kind in this Country, Now Thirty-four Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals, who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings.

A bed can be endowed and named in perpetuity for $5,000.

A yearly bed can be supported and named at $200 per annum.

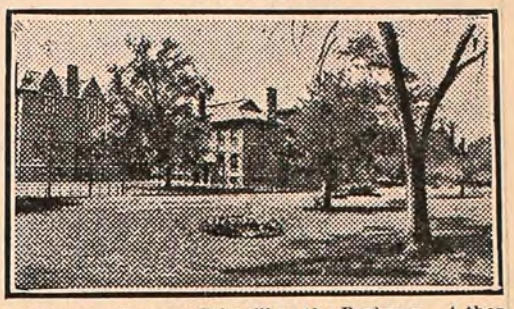
Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address

MRS. HOWELL LLOYD
Conshohocken, Pa.

FRIENDS' SELECT SCHOOL

BOYS — 140 N. 16th St. — GIRLS
PHILADELPHIA



"Almost a Country School" on the Parkway. A thoroughly modern day school with over two centuries of worthy traditions. Elementary and High School departments. Emphasis on broad, general culture and simple Christian living, with regard for the needs and aptitudes of each child. Catalogues.

WALTER W. HAVILAND, Principal

WALKER - GORDON

MILK

A high-priced clean milk produced at Princeton Junction 2300-acre farm.

SUPPLEE

Agent

Robert Shoemaker & Co.

Importers and Wholesale

Druggists

Manufacturers of Flavoring Extract Vanilla and Pure Spices
Importers of Lucca Cream Olive Oil

N. E. Cor. Fourth & Race Streets, Philadelphia

Established 1837

You **don't** have to "save the wrappers" to get the **good** out of

TARTAN BRANDS

ALFRED LOWRY & BRO.

Wholesale Grocers **Philadelphia**

MONTAGUE & COMPANY

CANDY

MAIN RETAIL STORE: 10 S. Broad St.
***FERRY STORE:* 9 S. 15th St.**
At Foot of Hill Opposite Market Street Ferry

FACTORY: 23d and Sansom Streets

Compensation Experts **Rate Reducers**

Beidler & Bookmyer INSURANCE

424 WALNUT ST., PHILADELPHIA

Special Rates for Automobile Insurance

ANNOUNCEMENT

Investment Registry of America, Inc.

has purchased the business of

H. EVAN TAYLOR, Inc.

Investors' Service

The officers of Investment Registry are the same as in H. Evan Taylor, Inc.
Our progressive policies and ideals continue.
Our "Investors' Service" is broadened in scope and its quality is improved.
Our markets are broadened and our facilities for solving your investment problems are enlarged.

Inquiries from investors invited

INVESTMENT REGISTRY OF AMERICA, Inc.

Morris Building, Philadelphia

BOSTON **BALTIMORE**

Investment Registry, Ltd., London, Eng.

CLARENCE L. HARPER ALBERT E. TURNER

HARPER & TURNER

INVESTMENT BANKERS

1000-1012 Stock Exchange Building
Philadelphia

MEMBERS PHILADELPHIA STOCK EXCHANGE

Private Wire to New York

Specialists in

SECURITIES FREE OF PENNSYLVANIA STATE TAX

We own at all times a diversified list of investment bonds which have been chosen after thorough examination and which we believe yield as large an income as is commensurate with

SAFETY OF PRINCIPAL

This list will be sent on application. Quotations or information on securities will be supplied at any time upon request.

CAPITAL $1,000,000.00 SURPLUS $1,250,000.00

The Commonwealth Title Insurance and Trust Co.

Chestnut and Twelfth Streets

PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES
INSURES TITLES TO REAL ESTATE
RENTS SAFE DEPOSIT BOXES $3 TO $100
TAKES ENTIRE CHARGE OF REAL ESTATE
ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND TRUSTEE. WILLS RECEIPTED FOR AND KEPT WITHOUT CHARGE

WE INVITE YOUR BUSINESS

DIMNER BEEBER, President **JAMES V. ELLISON, Treasurer**

WEST END TRUST COMPANY

PHILADELPHIA, PA.

CAPITAL AND SURPLUS
$4,000,000

Receives Deposits

Acts as Executor, Administrator, Guardian, Trustee, Agent

Sells Foreign Exchange, Travelers' Letters of Credit, Express Checks

Maintains an Up-to-Date Safe Deposit Department and a Storage Department for trunks and packages

Manages Real Estate, Collects Rents, etc.

Lends Money on Approved Collateral Security